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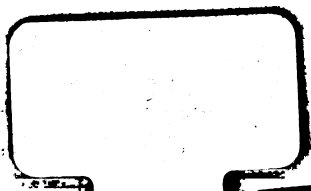
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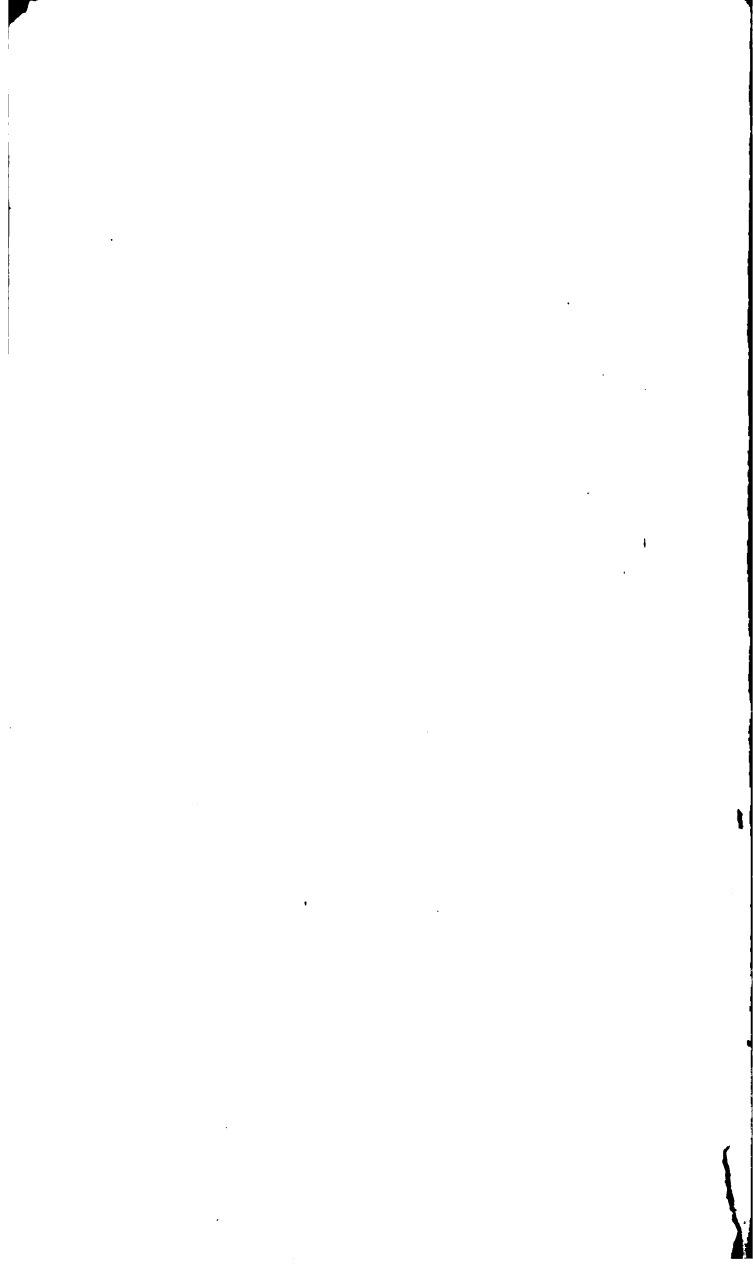


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THE
MONITOR,

DESIGNED

TO IMPROVE THE TASTE,

THE
UNDERSTANDING,

AND

The Heart.

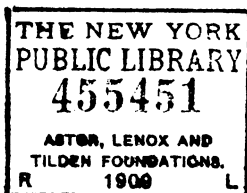
VOLUME I.

BOSTON:
PUBLISHED BY R. BANNISTER.

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1823.

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DISTRICT OF MASSACHUSETTS, TO WIT:

District Clerk's Office.

BE IT REMEMBERED, that on the twentieth day of February, A. D. 1823, in the forty seventh Year of the Independence of the United States of America, HERVEY WILBUR, of the said District, has deposited in this Office the Title of a Book, the Right where of he claims as Editor and Proprietor, in the words following, to wit:

The Monitor: designed to improve the Taste, the Understanding, and the Heart. Vol. I.

In conformity to the Act of the Congress of the United States, entitled, An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts and Books, to the Authors and Proprietors of such Copies, during the times therein mentioned:” and also to an Act entitled, “An Act supplementary to an Act, entitled, An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts and Books, to the Authors and Proprietors of such Copies during the times therein mentioned; and extending the Benefits thereof to the Arts of Designing, Engraving and Etching Historical, and other Prints.”

JNO. W. DAVIS, *Clerk of the District of
Massachusetts.*

PREFACE.

THE silent rapid flight of twelve months, has a MONITORIAL voice to those who conduct, and those who peruse, periodical works. It admonishes, that important opportunities of imparting or acquiring useful knowledge, are irretrievably gone; and their improvement or misimprovement registered in another volume, to be opened in the great day.

This work was commenced with the hope of benefiting a most interesting portion of our race, whose improvement by periodical publications has not been sufficiently regarded. YOUNG PEOPLE have been suffered too much to feed their reading appetites on any trash which might come in their way. By this means, false tastes have been created; and much that could not be digested, or was really poisonous, has been swallowed with avidity. Thus they have been particularly exposed to have the Novel, with false estimates of human life, misguide their inexperienced steps; or the Play with obscene allusions, contaminate their morals; or the fascinating imagery of a Poem, impregnated with delicious poison, vitiate their principles. This is too much like placing ignorant thirsty youth in the shop of an Apothecary, and permitting them to take their fill from the contents of any phial which might allure by its colouring, its smell, or its taste. Now it has been our wish, to take from the phials within our reach; and with the nature of whose contents we are acquainted, and compound such a monthly cordial as should, on the whole, be agreeable both for colour and flavour, and whose effects must be salutary; and thus, by the moderate price at which it might be obtained, place it within the reach of vast multitudes of thirsty youths.

We feel gratified with the confidence, and we feel justified in expressing it, that our labours have not been useless. We feel many obligations to contributors, and to subscribers, and we trust that the obligations are not ALL on our part. It would indeed be unprecedented, if ALL who write for our work, and all who read it, should be always pleased with the course we pursue: our most sanguine expectations in this respect, have been exceeded.

By the leave of Divine Providence, we propose to continue another year, the labours, cares, trials, responsibilities, and pleasures of Editors. While we shall attempt to merit it, we ask that an ample patronage and a profitable improvement may attend our labours.

We will close this preface with the reflection, that several of our youthful readers have closed their probation ere this volume was closed. Nor should it be forgotten, that the Conductors of this work may,—that some *writers* for its pages and numbers of its *readers* will, in human probability, close their earthly span before a second volume of this work shall close.

Boston, Dec. 1823.

PROSPECTUS

OF

THE MONITOR.

A Cursory view of the state of society, even in this favoured land, will convince us that a large portion of the community have little thirst for knowledge. Much of this intellectual apathy must be attributed to the want of proper excitements before the mind. Had these been imparted in youth, higher degrees of knowledge and refinement would have been attained. Means which excite this thirst and thus contribute to expand the understanding, are worthy of unremitting attention, ~~that~~ they raise humanity in the scale of intelligent existence. But there is a more serious aspect in which we must view man. He is a moral agent destined to immortality. No reasonable doubt can exist, that the sentiments imbibed and the habits formed in the morning of life, are likely to predominate through our probation season, and consequently, affix a permanent, perhaps a final seal to our moral characters. Since the moral character of each individual has an influence on the happiness of the community and on the prosperity of Zion, the considerate and the pious must view it important to have the increase of useful, and especially religious knowledge promoted among the young. Piety alone can elevate in the scale of moral existence.

Willing to cast his mite into the public treasury, the writer proposes to superintend the editorial department of a periodical work, to be called THE MONITOR. It being his design to amuse, entertain, instruct, and warn the young, and thus, with a blessing, allure and guide them in the paths of knowledge, piety, and virtue, considerable latitude will be indulged both in the subjects and in the style of the original and select pieces. *Religious and moral essays; summaries of intelligence respecting the benevolent associations and efforts of the present age; such literary and other intelligence, anecdotes, poetry, and remarkable occurrences as may be of practical utility to the young, will find a place on its pages.* Hints to parents respecting the scientific and moral culture of their dear offspring, both under the paternal roof and in seminaries where they receive their education, will occasionally be given. The moral sentiments and practice inculcated in THE MONITOR it is hoped will be found consonant to the "*Law and the Testimony*," without illiberality or sectarian bigotry: Constant efforts will be directed that "*Whatsoever things are true, just, pure, lovely, virtuous and praise-worthy,*" may

be chosen and pursued by those over whom he may have influence. That the youths over fifteen years of age, for whom this work is principally intended, and all the rising generation, may be ornaments in society, able and active agents in bringing forward the millennium, lively stones in the temple of God on earth, and gems in the New Jerusalem above, is a consummation most devoutly desired by the
EDITOR.

CONDITIONS.

I. **THE MONITOR** will be published monthly, and contain 36 large duodecimo pages.

II. Fine paper will be used, and the work afforded at one dollar per annum, paid in advance, or 25 cents will be added and payment expected on the delivery of the seventh number.

III. No subscription will be received for a less term than one year, and subscribers will be considered as desiring the work, till other information is given to our agents.

IV. Any person who will subscribe or become accountable for six copies shall be entitled to a seventh gratis.

* * * Ministers, who favour the design of this Publication, are respectfully requested to introduce it to the notice and patronage of their people.

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THE MONITOR.

VOL. I. JANUARY, 1823. NO. 1.

NEW-YEAR'S ADDRESS.

THE reflection of saint Paul, "Having obtained help of God, I continue unto this day," must be considered as seasonable at the commencement of the year. Permit the MONITOR, to urge each reader, to apply it personally. What but help from God, could have sustained you, to be now a "prisoner of hope."

Consider; THE SENTENCE OF DEATH IS PASSED UPON YOU. "Dust thou art and unto dust shalt thou return," was the sentence passed on the public head of our race, and in him on all his posterity. "Wherefore, as by one man sin entered into the world, and death by sin, and so death [sentence of death] hath passed on all men, for that all have sinned." As one that has sinned, sentence of death by the Judge of all the earth, has passed upon you. It has been in the power of Him who passed the sentence, to have executed it at any moment. You have therefore, not only been dependent on the power of God, but on his mere mercy for your continuance to this day. Like the felon who deserves to die, on whom the sentence of death is passed, but who waits the decision of his judge to fix the moment of its execution, you have been a monument of the Divine forbearance, even to this hour. Consider again; that the sentence of death, under which you lie, HAS BEEN EXECUTED ON A HUNDRED GENERATIONS. Yonder sun, in his stated revolutions has witnessed its execution on the world before the flood, and on the pride and glory of Assyria, and Persia, Macedonia and Rome. This sentence has been executed in all countries and in all past ages; on the honourable and the base; the rich and the poor; the learned and the ignorant; the aged and the young. Since his last annu-

al circuit, the sun has seen its execution on millions of your fellow prisoners, younger than you ; on thousands near your age, whose actual sins were fewer and whose abuse of the Gospel less than yours. Rank or wealth, genius or beauty, reprieved none of these. When thousands on your right hand, and ten thousands on your left hand, have fallen, and in this number near relations or intimate acquaintances have been included, what but help from God, has preserved you ?

Death has thinned the ranks of the young the past year. Some of his victims have laid months under the " cold clods of the valley." From burying others " the feet of the young men who bare" them have but just returned. Did those youths anticipate last January that all things seen and temporal, was, with them, compressed into the narrow compass of a few months ? Did they calculate that the season of preparation for ETERNITY, was, with them, limited to but a part of the Sabbaths and days in the year they had then commenced ? But why are you in the land of the living, while they are removed to the land of silence and darkness, except through help obtained of God ?

It is not unsuitable, to remind our readers, that heads of families have not been exempted the past year, from having the sentence of death executed on them. Here, one in the bloom of life, was only permitted to know parental affection, without the performance of parental duties, and then removed. There, another has left a widowed consort and weeping orphans. Reader, are you in conjugal life ? That has formed no security that you should behold this day. Have you a helpless infant or very dependent families ? These things did not exempt others the last year from death. Why then are not your consorts widowed, and your children FATHERLESS or MOTHERLESS ? Must you not say, " Having obtained help of God, I continue unto this day !"

Once more ; Consider, that YOU HAVE THE SENTENCE OF DEATH IN YOUR OWN BODIES. Seeds of disease and mortality, have been, secretly or openly, undermining your constitution. The dust of your bodies, like other dust, has a tendency to sink to the earth. How conclusive this evidence, that it is only through help from God, you yet continue.

Finally: Consider **SCRIPTURAL TESTIMONY** ON THIS SUBJECT. Does not the Bible, every where represent our lives as entirely in the hands of God? "In him we live, and move, and have our being. Unto God the Lord, belong the issues from death;—in whose hand our breath is, and whose are all our ways." But we forbear to light more tapers, to prove that the sun shines.

And now, reader, let us be **GRATEFUL**. Distinguishing goodness has spared us.—Let us be **HUMBLE**. We know not what shall be on the morrow. Our life is but a vapour.—Let us be **ACTIVE**. Whatever our hands find to do, of duty, let us **NOW DO IT, WITH OUR MIGHT**.



ANALOGIES BETWEEN THE KINGDOMS OF NATURE AND OF GRACE.

ESSAY No. I.

"Who hath despised the day of small things."—Zechariah.

HE, who spake, as never man spake,—from whose lips wisdom was poured without measure,—was accustomed to call in the aid of surrounding scenery, to explain, to illustrate, and to enforce religious truths. His example, in this respect, is worthy of imitation. And when we follow where revelation leads, in our conclusions as well as our premises, we may, without being fanciful, and without danger, exhibit truth in the most pleasing and vivid colours.

With these introductory remarks, it will not be unsuitable to remind the young, that there is a day of small things observable in the kingdoms of Nature and of Grace.

Inanimate matter exhibits its day of small things. The hand-breadth cloud, is not unfrequently, the precursor of a darkened horizon and an abundant rain. The bubbling spring, and the rippling rivulet, are both small things compared with the full creek; changed to the

mighty river, majestically, rolling its tributary waters to the ocean.

Vegetable life has its day of small things. It rises first the blade, then the ear, then the full corn in the ear.—The diminutive mustard seed, becomes a tall and wide spread plant. Observe the tender sprout from the acorn. The unseasonable frost, or the unwary foot, may terminate its existence. But with care and the smiles of heaven,—presently it becomes a majestic tree. The feathered tribes nest and sing among the branches. The weary herds repose beneath its shade. It resists the frosts of winter, and withstands the fury of tempests. It exists undecayed for generations; a monument fitted for the inscription, that the day of small things should not be despised.

In the animal kingdom, there is a day of small things, with the progeny of the whale and the lion. But presently, the one swims and spouts, the sovereign of the finny tribes; the other roams and roars, the monarch of the woods.

In the physical and intellectual circumstances of man, there is a day of small things, not to be despised.—First he is the helpless infant, weeping in the arms of the nurse—Then the inexperienced child with an increasing stature and an expanding intellect. With attention, and the blessing of God, presently, he becomes a man. As the accomplished statesman or the mighty hero, perhaps, nations are guided by his counsels. or tremble at his frowns.

In the political circumstances of states and empires, there is a day of small things, not to be despised. Assyria, Persia, Greece and Rome, all had their infancy as well as manhood. It was a day of small things with our ancestors, when they first settled on this western continent. Now their favored posterity are become an independent great nation.

But in the ECONOMY OF GRACE, there is most occasion for the caution, *not to despise the day of small things*. A THREEFOLD application of it, may not be uninteresting to the young, nor unseasonable for any.

FIRST; Despise not the day of small things, in the circumstances of Christ's Church generally,—nor in the circumstances of particular branches of it.

The day of *great things*, in the general circumstances of Christ's Church on earth, will in due time arrive. "The Lord loveth the gates of Zion. Glorious things are spoken of thee, O city of God. It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and ALL nations shall flow unto it. For, from the rising of sun, even unto the going down of the same; my name shall be great among the Gentiles; and in every place incense shall be offered and a pure offering, for my name shall be great among the heathen saith the Lord of hosts." Notwithstanding many are now running to and fro, to carry the Gospel to the destitute, the present is a day of small things, compared with that day when all shall know the Lord from the least to the greatest. Though efforts, hitherto unexampled, are now making to translate and disseminate the Holy Scriptures, in many languages and many countries, yet, it is a day of small things, compared with that period, when the symbolical herald shall have published the Gospel in every language, and among every nation, and kindred, and tongue, under the whole heaven. Though incense daily rises from many closets, family altars, and sanctuaries, and a cloud of it ascends from the monthly concert, this is still but a day of small things, compared with that period, when the pure incense of penitence and praise, shall be offered in EVERY PLACE now heathen, or nominally Christianized. Notwithstanding showers of divine grace, have recently refreshed many parts of the moral vineyard, this is but a day of small things, compared with that period, when a copious rain of righteousness, shall water the whole habitable earth. But let none despise this day of small things. Let the young feel that their circumstances are peculiarly responsible in this respect. By them; it is to be decided, whether the good, which their pious parents devised and commenced, shall be prosecuted with vigour, or not. We entreat them; to give the energies of the head, the heart, and the hands, to the good work of extending the kingdom of Christ, and bringing forward the millennial day glory. Though obstacles, to the universal diffusion, and reception of the Gospel, may at times appear numerous and appalling, let us not be discouraged or inactive.

Christianity when planted was the mustard seed ; but it has become a tree. The King of Zion has perpetuated, invigorated, and extended, the influence of his own blessed cause. And the prophetic promise, that Christ shall yet have the *heathen* for his inheritance, and the *uttermost parts of the earth* for a possession, rests on as firm a basis, as any other truth of the Bible. In view of the wonders which, within these twenty years, have been accomplished by Bible and Missionary Societies, let those friendly to the advancement of Christ's kingdom, rejoice. Let its enemies tremble. God is beginning to appear in his glory to build up Zion. As this great work of evangelizing the world advances, a work on which the heart of Jehovah is fixed ; every opposer to it will either be bowed to the sceptre of grace, or be paralyzed and crushed by the rod of justice. It is therefore infinitely hazardous, for any to despise the day of small things in the increasing prosperity of Christ's Church generally.

Nor may we despise the day of small things, in the circumstances of particular branches of the Church. In these years of the right hand of the Most High, we know that it is a day of great things in many Churches and congregations. Christians, in them, are animated with a holy zeal and activity in religion ; many have a new song put into their mouths even praise to our God ; and multitudes are anxiously enquiring what they shall do to be saved. There the Lord appears in his glory, and such branches of his Church put on their beautiful garments and triumph. Now there are other branches of the Church, with their respective congregations, in which though their circumstances are different from the last named, still there are some interesting and hopeful things with them. Contemplate a Church, which discovers much reason to lament lukewarmness and supineness within itself, and much stupidity in souls generally around it. Suppose, that from time to time, a few have been added to its numbers who appear to live like Christians. And suppose there was reason to hope, that the Holy Spirit was beginning to revive the languishing graces of professors,—that he was inclining some to give themselves to the Lord in a perpetual covenant ; and a few were recently rejoicing with trembling, while a large number seemed thoughtful, or perhaps anxious, and

meetings were more numerous and solemnly attended ; such a day of *small things* in that branch of the Church, ought not to be despised. It appears like Elijah's little cloud. It indicates a movement among the tops of the mulberry trees. It should be felt, that if but one soul has been translated from the kingdom of darkness into the light and liberty of the children of God, all heaven rejoices and earth should rejoice. Then, there is particular occasion, for Christians, to be deeply humbled before God on account of their unworthiness of small tokens of his gracious presence. Then they should unitedly, individually, and sincerely, beseech God to prepare them as a Church, for the richest blessings, this side of heaven, a copious effusion of his Holy Spirit. With devout gratitude for small accessions to the Church, they should importune him, who has the hearts of all in his hands, to incline multitudes with prepared hearts to flock to the ordinances of the Gospel as doves to fly to their windows. With holy joy for drops of mercy falling on thirsty souls, they should beseech him with whom is the residue of the Spirit, to grant a gentle, but copious rain of righteousness. In their closets, as well as in public, Christians should pray fervently ; pray that the awakened may neither relapse in stupidity nor fix their hopes for eternity on a foundation of sand ;—that none may mistake a flow of passions for gracious affections ; but that only good hopes through grace may be cherished. Let them pray and strive that the Holy Scriptures, accompanied by the illuminating and sanctifying influences of the Holy Spirit, may be the guide of all ages in doctrine, in experience and in practice. By such a course, they would as a Church, manifest that they did not despise the day of small things, and would have reason to hope that richer blessings were in store for them.

SECONDLY. We may not despise the day of small things, in the sanctifying influences of the divine Spirit on the individual heart. There are diversities in the operations of the same Spirit. Where the sanctifying influences of the Holy Spirit are felt, though they produce the *same religious* affections, they do not produce them by the *same means*, nor always in the *same order*. The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance.

The Scriptures authorise us to determine, that regeneration always produces some correct views, of the holiness of God, and some measure of real love for holiness wherever it is seen. Regeneration inclines the soul to mourn for sin, to believe in Christ; to be grateful for mercies, and gives some measure of tranquillity to the mind, with which it was before unacquainted, and it produces some correspondent fruits in the life. But these affections and fruits, are often possessed in so small a measure at first as to be but barely perceptible. GRACE, first appears in the blade. It is first only perceptible as the blade. Then it rises and becomes grace in the ear, afterwards it is matured the full corn in the ear. We are ever babes in Christ before we arrive at the measure and stature of perfect men in him.

There are those, who appear to overlook this distinction in their judgment of the Christian character of others. Men of the world, who believe that regeneration is necessary to salvation; often appear to make a very wrong estimate of the measure of sanctification which must be manifested, to give evidence to others that the heart has been renewed. They expect perfection in the Christian character, where they find only hungerings and thirstings after righteousness. Hence they rashly pronounce the person newly introduced into the school of Christ, but a mere pretender to religion.

Nor are Christians themselves, always free from too uncharitable a spirit towards others. They sometimes unreasonably expect to find precisely the same religious views, the same measure of religious affections and in the same order, in ALL who cherish the hope, that they are Christians. In some cases they appear to conclude that because exercises of a particular kind *often* precede the possession of that hope which maketh not ashamed, these exercises must *always* precede it. Sometimes likewise, the real Christian is too much inclined to make his own experience in religion, the standard by which to try the religion of others, rather than to test the experience of both by the UNERRING WORD. But it becomes us if we can gain any Scriptural evidence of the piety of others, not to despise the day of small things with them.

Some persons err in too much disregarding the day of small things in the sanctifying influences of the divine

Spirit on their own hearts. Though they may be conscious, that as far as they know their own hearts, they do desire to be holy ;—desire to mourn for sin ;—believe in Christ ;—love God supremely ;—be thankful for his mercies, and live to his glory ; yet, because they discover so much sin in their lives, but especially in their hearts, and because their affections are so languid, compared with what they know they ought to be, they scarcely dare to indulge a hope, that they have any right affections. Sometimes, their doubts are increased by comparing themselves with more experienced Christians, and because they have reason to conclude, they have not *advanced so far* in the divine life, as the others, they are ready to conclude, that *they* have not *commenced* the divine life. But such conclusions are unfavourable to their own improvement.

A second error, in judging of their own feelings, adopted by some, though equally common with the other, is perhaps, more pernicious. It is comparing the present exercises of persons *recently* hoping, with their own, and hesitating about the nature of their own exercises, because they were not filled with similar views and feelings to what the others express. They were never filled with such terrors of destruction, they never felt so much opposition to the government of God, before they cherished their hopes as the others did. Though they have felt that they deserved eternal death, and believed that the carnal mind is enmity against God, yet because their own minds have not been exercised like some others, they fear a hope cannot be well founded ; and though they know that fear of punishment, and conscious opposition to God are wrong. yet they wish these feelings themselves, as preparatory ones to right exercises. But such desires are wrong. We ought to desire only holy affections.

Because the transition from sorrow to joy, has not been so sudden with them as with some others ; and because they have never known such sudden discoveries of spiritual things, nor felt such transports as others express, some fear that their own views and affections cannot be right. But this comparison of themselves with others is not wise. By the *Law and the Testimony* our views and feelings ought to be tried. If from a careful

and prayerful examination of ourselves, by the holy Scriptures, we have reason to believe, that our views and affections are in any measure conformable to that just standard, we may not despise the day of small things. Let such earnestly beseech the Searcher of hearts, to disclose to them the real character which they possess in his sight. Let them humbly, and gratefully receive, the consolations which are addressed to them in the Scriptures, remembering, that Christ will not break the bruised reed, nor quench the smoking flax.

Let them attempt a pious observance of all the institutions and ordinances of religion, and a faithful performance of all its duties; humbly relying on Christ for pardon, righteousness, wisdom and strength. Forgetting the things which are behind, and reaching forth to those things which are before, let them press toward the mark for the prize of the high calling of God in Christ Jesus our Lord. In this way, their light and comfort, will be like the path of the just, which as the dawning light gradually ushers in the perfect day

Let us not be understood to depress the Gospel standard of moral virtue. That is a *high and holy* standard. All rational beings, at all times, are under sacred and immense obligations, to render to God his due, and to creatures their dues. Every moral agent in the universe, who fails to do this, is criminal. The Christian is inexcusable unless he bear *much* fruit, to glorify his heavenly Father, and thus conclusively prove to himself and others, that he is Christ's disciple. He ought to live so near to God, and be so eminently holy, that the evidence of his sanctification, might be always clear and strong, and his fruit a hundred fold.

THIRDLY; We must not despise the day of small things, in the awakening and convincing influences of the Holy Spirit. He convinces of sin, of righteousness, and a judgment to come. When we discover an unusual seriousness in the minds of sinners; when the word of God, perused,—studied in the social circle,—or preached, appears to have more effect on them than usual, let us not disregard this day of small things. Let us be encouraged by these appearances to bear them on our hearts to the throne of grace, and use increased, but judicious efforts, to make them more acquainted with their

guilt and danger as sinners, and with the only way of salvation for them. Who can tell, but these efforts may be the means, in connexion with which God may be pleased effectually to awaken and humble them, and to reclaim them from the evil of their ways to the wisdom of the just. Let the persons themselves, who feel any measure of the awakening and convincing influences of the Holy Spirit, tremble at the thought of despising this day of small things, lest it should prove fatal to their immortal interests. They know from the Scriptures, that without their hearts are renewed by the Spirit, they cannot inherit the kingdom of God. Let them beware of resisting the Holy Spirit.

Where an increased seriousness prevails in any place; where the special influences of the divine Spirit are manifested in greater or less degrees with numbers, there an increased responsibility rests on Christians, and on ministers. Christians must be united and fervent in prayer, and active in duty. Ministers, must not only be plain and faithful, but judicious and discriminating. Then they especially need grace rightly to divide the word of truth, giving to the careless, the awakened, and those prayerfully fixing on hopes for eternity, each his particular portion in due season.

Do these lines meet the eyes of some, whose attention is in any measure arrested, and the conviction fastened on their consciences by the Spirit that they are sinners before God, sinners in deed, word, and thought? We beseech you, in the impressive language of another, to "cherish this conviction. Lie down under it. Endeavour to draw it upon you with all your might." In your closets apply the truths of God's word to yourselves. Earnestly beseech God, for Christ's sake, not to withdraw from you the influences of his Spirit, but that they may thoroughly humble and renovate your hearts. Nor dare we conceal from you that unless you pray with sincerity, penitence, and faith, your prayers will not be accepted. Though you have no evidence that you can pray aright, you may not neglect prayer on this account. You must pray, and pray aright or *perish*. Make an unreserved surrender of yourselves entirely into the hands of God, realizing that if he should cast you off forever it is but your desert, and if he grants you salvation, it will be all of his mercy.

Of the dear youth, who may peruse this, and for whose benefit this work was particularly intended, we would affectionately and solemnly inquire, Do some of you feel more impressed with what you read or hear of a religious nature than in times past? Do the prayers which are offered in your hearing increase your solemnity? Do you feel a disposition to visit your closets to cry for mercy? These are evidences that the Holy Spirit is striving with you. Despise not the day of small things in these strivings of the Spirit. As you value your immortal souls, do not seek to banish serious reflections. Do not defer to a more convenient season, what might be done immediately. Be in earnest now to secure an interest in Christ while a gentle gale of heavenly influence is felt. If the Holy Spirit be provoked to withdraw his awakening and convincing influences, you may never again feel them. Our heart's desire and prayer to God for you, is that this may not be the unhappy case with any of you. Your pious friends are all deeply interested that this may not be the case. Be persuaded then, immediately to yield your souls, to be moulded entirely by the sacred influences of the divine Spirit, and rejoice pious hearts, rejoice all heaven, by your penitence and renovation.

Here let us caution all not to mistake the awakening influences of the Spirit for his sanctifying influences. Remember that you must not only be awakened and convinced, but you must be *renewed*. The judge of quick and dead has decided, *Except ye be BORN OF THE SPIRIT ye cannot enter into the kingdom of God*. Never rest in any thing short of being a *new creature*.

But what shall we say to the careless and the stupid. Do not you despise both the day of small things and the day of *great things*, with others? Do you not practically care for none of these things? But is this course justifiable? Is it wise? Is it safe? You speculatively admit that you are the creatures of God. Are not you therefore bound to love him and serve him continually? *When will you begin to do this? Behold, now is the accepted time*. You admit that you must die and appear before the bar of God. When will you begin to prepare for those solemn hastening scenes? *Behold now is the day of salvation*. The Holy Ghost saith, *To-day if ye will hear his voice, harden not your hearts*.

One word more and we have done.

All means of grace are in themselves small things for effecting the salvation of souls. But some are comparatively mighty through the efficient agency of the Holy Spirit. The Gospel, faithfully and solemnly preached, is mighty through God for demolishing in the world and in the individual heart the kingdom of sin and Satan,—bringing every thought into captivity to the obedience of Christ. Sermons, tracts, and periodical publications from the press, though occupying a humbler place, are often blessed as co-operative means in the economy of grace. With the work which we here present to the public, it is a day of small things. But if showers of useful contributions should be attracted to its pages, and the sunshine of patronage, extended to its circulation, we hope this light soil may produce some piety and virtue among the young; and it is our hearts desire that it may be increased to thirty, sixty, and even a hundred fold.



ORIGINAL BIOGRAPHICAL SKETCHES.

Biography, if tolerably written, is well adapted to instruct and edify all ages, and especially the young. We propose, frequently, to give biographical sketches, some of which, like the following, will be original; others selected.

DANIEL.

IMMENSE sacrifices and efforts have been made by mankind, to immortalize themselves. The avenues to the temple of Fame have been thronged with her votaries. Among these, some have expected that their names would be perpetuated in her records by the accumulation of riches, some by a display of magnificence and splendour in their mansions or equipage, some by military exploits, and some by munificent benefactions to public institutions. Others have taken a humbler, yet surer road to the attainment of worldly fame: They have wearied the flesh with much study by the midnight lamp; they have thirsted for the name of being eminently learned, and they have had their reward. But what are all the eulogies of worldly fame which mortals ever

received, compared with the heavenly testimony given to Daniel; — **O MAN GREATLY BELOVED.** This prophet's history is worthy of being minutely examined. We must however limit ourselves to some general outlines and a few striking incidents in his history.

When Nebuchadnezzar invaded Judea, in the reign of Jehoiakim, he imposed on the Jewish monarch a tribute, he carried a part of the treasures of the temple to Babylon, and gave orders that some of the seed royal, some princes, and some other youths, distinguished for their science and wisdom, should be carried to his own court. Among the youths thus selected, were Daniel, Hananiah, Mishael and Azariah.

Whether these young men were among the nobility or not, they were among those in repute for learning. This little band were all ardently pious; and their hearts were firmly knit together in brotherly love. Though the other three will be had in everlasting remembrance, for their attachment to the cause of God, in opposition to idolatry, yet Daniel filled the most conspicuous place. He was the person singled out to receive the honourable testimony "**O man greatly beloved.**"

There were traits in this prophet's character which rendered him amiable and lovely in the estimation of all discerning men with whom he was conversant. His great wisdom united with modesty and affability endeared him to many. In the courts of several successive sovereigns he held a high rank. And it deserves to be remembered, that **EARLY PIETY** exacts a tribute of respect even from the irreligious.

But the phrase **GREATLY BELOVED** expressed the moral feelings of Jehovah towards Daniel. So distinguished a testimony in his favour may well lead us to inquire **WHY** he was beloved of God, and **WHAT ADVANTAGES** resulted from it.

Let us consider **FOUR REASONS WHY DANIEL WAS GREATLY BELOVED OF GOD.** He was eminent for his **SOBRIETY**, his **HUMILITY**, his **DEVOTION**, and his **INTEGRITY**.

Daniel was eminent for his **SOBRIETY**. In the season of youth there are peculiar temptations to lightness, vanity and self-indulgence. This was the reason why the inspired preacher used a sacred irony in addressing youth. "**Rejoice O young man, in thy youth, and let**

thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment." This was the reason why Paul instructed Timothy "Exhort young men to be sober minded." This virtue of sobriety Daniel early manifested by refusing to gratify his appetites and passions, at the expense of his understanding and his heart. At his suggestion, he and his three pious companions, obtained permission of their keeper, the prince of the king's eunuchs, to make an experiment for ten days whether they could not be more healthy and fairer, by using a vegetable diet, and drinking pure water, than by feasting on the high seasoned flesh and drinking the wine which had been devoted to their use.

The result proved that abstemiousness in food and drink, is more favourable to bodily health, to mental vigour, and to personal comeliness, than luxurious living or the free use of fermented spirits. It is recorded as an imperishable honour in the history of Daniel that he chose plain living, because the glory of God, and his own usefulness, could be most promoted by it, when his own appetites and the king's commandment were on the side of his self-indulgence. Like the pious son of Jacob, he chose self-denial, rather than to sin against God. The duties of sobriety and self-denial are so frequently and so strongly inculcated in the Scriptures, that we may here discern one important reason why this youthful prophet was beloved of God.

Another reason for this was, that Daniel was eminent for his HUMILITY. Notwithstanding the distinguished honours which were lavished upon him by men, we find nothing in his history which indicates pride, but much which proves him humble. And when so many temptations from without, and the common nature of depraved men within, were opposed to the exercise of humility in him, it was the more acceptable to God.

But when we reflect on the peculiar wisdom, and supernatural presence, with which he was favoured of God, we may still more admire his deep humility. After the Lord had in answer to prayer, revealed to him the dream of Nebuchadnezzar, we hear him disclaiming all merit, in this remarkably modest language to the king,

"But as for me, this secret is not revealed to me for any wisdom, in that I have more than any living, but for the sake of others." When called by Belshazzar, to read the portentous characters inscribed by the hand of an invisible being, and promised the highest honours and immunities beneath the crown royal, he answered the king, "let thy gifts be to thyself, and give thy rewards to another, yet I will read the writing unto the king, and make known the interpretation." But Daniel's humility is most conspicuous in the language which he was accustomed to use in prayer. Observe the deep contrition manifested by this holy prophet, when seeking the Lord God in behalf of the desolations of Zion, "We have sinned and have committed iniquity, and have done wickedly and have rebelled, even by departing from thy precepts and from thy judgments. O Lord righteousness belongeth unto thee, but unto us confusion of face as at this day." Here we discover the same deep self-abasement which our Lord commended in the publican.

The clear discoveries which Daniel had of the infinite purity of God, made him habitually feel his own unworthiness and vileness, and these considerations tended to keep him truly humble. Even when his envious and malicious enemies, had plotted his destruction, we find neither imprecations nor criminations in his meek lips. The Scriptures assure us, that God resisteth the proud, but giveth more grace to the humble. "For thus saith the High and Lofly One, that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." These feelings of Jehovah towards contrite souls, disclose an important reason why the humble Daniel was a man greatly beloved of God.

But Daniel was a man eminently DEVOTIONAL. He was sincerely and ardently attached to the study of the Inspired writings which were then possessed. His study of the Scriptures excited a lively spirit of prayer, and again prayer brought him back to the law of the Lord with delight. No trait in Daniel's character is more prominent than his prayerfulness.

When the king's displeasure against his magicians,

exposed all the reputed wise men of Babylon to be slain; Daniel with his three pious companions spent much time in fervent prayer to God, and were answered in mercy.

When Daniel understood by the writings of the prophet Jeremiah that seventy years were appointed to humble the Jews, in the desolation of their holy and their beautiful house, where their fathers worshipped God, and that these years were nearly expired, "He set his face unto the Lord God, to seek by prayer and supplication with fasting, and sackloth and ashes." A knowledge that God had purposes, quickened him to pray fervently for their accomplishment. Indeed we find repeated mention made of the prayers and fastings of this holy man of God. But what establishes his character beyond all doubt as one eminently devotional, is the fact that no fear of the king's decree against calling on God, and no apprehensions of danger from being thrown into a den of lions, could deter him from his accustomed devotions. For "when Daniel knew that the writing was signed, he went into his house, and his window being open in his chamber towards Jerusalem, he kneeled upon his knees three times a day, and prayed and gave thanks to God." He knew that it was his duty to pray, and he decided to obey God, rather than man, and leave the consequences to the disposal of him who does all things well. Such unshaken confidence in God, producing prompt and cheerful obedience and exciting new fervours in his petitions and praises to the Most High, might lead us to the conclusion, that he was greatly beloved of God.

FINALLY; Daniel was eminent for his INTEGRITY. It seems to have been his habitual study, to render unto Cesar the things that are Cesar's, and unto God the things that are God's.

To each of the sovereigns who were favoured with his counsels, he rendered the respect and affection of a dutiful subject. He could without flattery give honour to whom honour was due. But he understood the dignity of the prophetic office; and was too entirely under the guidance of the Holy Spirit, not to faithfully declare the whole counsel of God, whether pleasing or painful to his fellow men. When interpreting a dream of Nebuchadnezzar's, he gave this bold and faithful advice:

"Wherefore O king let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy unto the poor, if it may be a lengthening of thy tranquillity." When expounding the writing on the wall to a dissolute sovereign, he used a similar degree of bold fidelity. "This is the interpretation of the thing. **MENE**, God hath numbered thy kingdom and finished it. **TEXEL**, thou art weighed in the balance, and found wanting. **PARES**, thy kingdom is divided, and given to the Medes and Persians." There was a holy integrity of character in this prophet, which led him to speak the messages of God plainly, whatever might be the result to himself. And here is a **FOURTH** reason why he was a man greatly beloved of God.

A consideration of the **ADVANTAGES** which resulted to Daniel, from being greatly beloved of God, must be deferred till our next Number.

FOOTSTEPS OF THE FLOCK.

IT is generally admitted, that the hopes of the State and of the Church are suspended on the young; but in practice this is extensively overlooked. Yet to this subject, the attention of the pious, especially of pious ministers, has been much directed in past ages. It is true, indeed, that a century ago, they were not blessed with Sabbath-schools: but *then every pious family* was a school for religious instruction on the Sabbath. There was not then so much *systematic* attention bestowed on *childhood* as is now bestowed in many parts of New-England, but there was much more attempted and done for **YOUTH** who had past the scenes of childhood:—youth from fourteen years old up to manhood. Evidence of this exists in the fact that President Willard's "Body of Divinity" is composed of Lectures on the Catechism, delivered to **YOUTH**. Additional evidence is found in Prince's "Christian History," which is now open before us. An extract from this scarce work we will present to our readers.

"In the spring of 1721, the eight ministers who carried on the *public lecture*, taking into consideration the la-

mentable defect of piety among our young people, agreed to preach a course of sermons at the lecture to them. The audiences were considerably crowded: and while the word of God was loudly sounding, he lifted up his awful rod, by sending the small-pox into the town, which began to spread to our general consternation; scarce a quarter of the people being thought to have had it; and none of the numerous youth under eighteen years of age, it being so many years since that fatal pestilence prevailed among us. The sermons were quickly printed, with another added by the venerable Dr. Increase Mather, for further benefit. Many of the younger people especially, were then greatly awakened; and many hundreds of them, quickly after, swept into eternity."

From this extract it will be seen, that the effects of these faithful labours corresponded with the means used.

Both the plan and the execution were judicious. An obliging clerical friend has favoured us with a loan of this course of sermons ON EARLY PIETY. We will here give their table of contents, and in some future Number of our work, will introduce some extracts from them.

SERMON I.—*The Pious Parent's Wishes.*—By Dr. COTTON MATHER.

II. *The Nature of Early Piety, as it respects God.*—By Mr. WADSWORTH.

III. *Early Piety, as it respects Men.*—By Mr. COLMAN.

IV. *Early Piety, as it respects Ourselves.*—By Mr. SEWALL.

V. *The Obligations to Early Piety.*—By Mr. PRINCE.

VI. *The Advantages of Early Piety.*—By Mr. WEBB.

VII. *Objections Answered.*—By Mr. COOPER.

VIII. *Exhortations and Directions to Young People.*—By Mr. FOXROFT.

IX. *Advice to the Children of Godly Ancestors.*—By the Reverend and Aged INCREASE MATHER.

We are fully convinced that the period of youth, from fifteen to manhood, is peculiarly favourable to religious improvement. We do believe that this period is lamentably neglected, in most congregations in New-England. We do feel that more ought to be attempted, and

that more may be effected with them. We wish it to be distinctly understood, that our labours will be principally directed to benefit that class in the community, which has risen above *childhood*.

The attention of several ministers in Boston has been recently, and successfully, turned to their youth. We bid them God-speed; and we would gladly arouse all the ministers in this Commonwealth, and sister States, to go and do likewise. The object is **IMPORTANT**. It is **PRACTICABLE**. They will find a **BLESSING** in it.

We hope these few remarks may provoke abler pens to do justice to the subject, in our future pages. At any rate, we are determined, that it shall not quietly sleep, if our feeble efforts can prevent it.

ADVICE TO AN APPRENTICE, IN A LETTER FROM THE REV. MR. HERVEY.

The following Letter, extracted from the pages of the Cottage Magazine; where it is said to be original; we trust will prove interesting, and profitable to some of our Readers.

DEAR BROTHER,

I Find you are in London looking out for a trade and master to set yourself to. I hope you pray earnestly to God; to guide you in your choice by his infinite wisdom. He only knows what kind of employment will be best for you; in what family or neighbourhood you will have most helps, and encouragements to holiness; where you will be most exposed to temptation, to evil company and to an early corruption. Therefore remember what you have learned in the third chapter of Proverbs, and now above all other times, put in practice, "In all thy ways acknowledge him and he shall direct thy paths." Beseech the all-wise God to go before you in this weighty undertaking, and to lead you to such a master, and to settle you in such a place where you may the most advantageously work out your salvation. Desire also our honoured mother to have a great regard to your soul, and the things that make for its welfare in putting you out. Let it be inquired not only whether such a tradesman be a man of substance and credit, but whether also

he be a man of religion and godliness. Whether he be a lover of good people, a careful frequenter of the church; whether his children be nurtured and educated in the fear of the Lord, whether family prayer be daily offered up in his house, whether he believes that the souls of his servants are committed to his trust, and that he will be answerable for the neglect of them at the judgment seat. It will be sadly hazardous, to venture yourself under the roof of any person, who is not furnished with these principles, or is a stranger to these practices. But, if he be quite contrary to all these; a despiser of God and goodness, wholly devoted to carnal pleasure and worldly gain, if he not only omit the religious care of his household, but also set them a wicked and corrupt example, let nothing induce you to enter into his service. A lewd, drinking, swearing, cheating master, will be sure to disregard the sobriety and purity of your behaviour, and very likely to corrupt it. To have his disorderly carriage daily before your eyes, will be as dangerous as to lodge in a plague-house. Therefore let no consideration of profit or advantage, or of any other sort, prevail with you to become apprentice to such an one. If you do, depend upon it you breathe the tainted air, and it is much but you catch the deadly infection. After you are bound to a master, you must be as diligent in doing your duty to him, as you should be of examining into his character *before* you are bound. As I have given you my advice concerning the latter of these particulars, I fancy you will not take it amiss, if I give you some directions concerning the former. As soon as you are bound, you are at your master's, and not at your own disposal. He has a right to your hands, your strength, and all that you can do. He becomes a sort of parent to you, and though not a natural, yet a civil father. You are also obliged, not only by the laws of your country, and the tenor of your indenture, but by the fifth commandment of God, to pay him all due submission and honour. To do this is a most material part of your duty as a Christian, as well as your undeniable debt as an apprentice. It is required of you by God, in holy Scripture; and you must not once imagine that you do what is pleasing to him, unless you conscientiously perform it. Now that you may know what it is that your master will expect from you, and what it is that the Lord

hath enjoined you, with regard to him, remember that it consists, first, in reverence to his person; secondly, in obedience to his commands; and thirdly, in faithfulness in his business.

First, *In reverence to his person.* You must esteem him very highly, for his superiority's sake, and the resemblance he bears to God. For God who made you and has an uncontrollable power over you, has communicated some of that power to your master, so that you are to look upon him as the representative, in some sort, of the Divine Majesty, and invested with some of his authority. Accordingly Saint Paul says, (1 Tim. vi. 1,) you must count him worthy of all honour; *all*, that is, internal and external; that of the actions and words, as well as that of the heart. It is not enough to maintain a worthy estimation inwardly, by behaving yourself very obligingly to him before his face: but also by speaking very respectfully of him behind his back. If you should discern failings and infirmities in him, you must by no means divulge them, or make yourself merry with them, much less must you dare to set light by any of his orders. Whatever you have reason to think will grieve, or displease him, will be prejudicial or offensive to him, that you must cautiously forbear.

[Remainder hereafter.]

CATACOMBS OF PARIS.

Some account of these subterranean chambers "full of dead men's bones," may perhaps be interesting to the readers of *THE MONITOR*. The one subjoined, is given by an American who visited them in the years 1819 and 1820.

I Have again visited the Catacombs. They lie under the southern division of the city, which having furnished stone for the buildings and public edifices, is hollowed out to an alarming extent. When the grave yards of Paris were suppressed in 1778, the bones were carried to these excavations, and arranged with the most admirable order and symmetry, in chambers formed for them by the chisel of the architect. Having provided

ourselves with a guide and wax tapers, we descended a long flight of steps, at the bottom of which commence the galleries and rooms. It is astonishing with what gloomy pomp this temple of death is arranged. The largest bones piled with much symmetry and in compartments sustain the smaller ones, which are thrown behind. The number of dead bodies which have furnished these bones are estimated at three millions ! The walk which we made in the midst of them, appeared about two miles in extent. Lines drawn on the ceiling of the galleries guide the subterranean traveller in his melancholy walk. Nor is it then unattended with danger. A young man not long since attempted to explore the long drawn aisles and fretted vault without a guide, his taper soon failed him ; and after some months he was found dead on a stone with his hands lifted up in the attitude of prayer. The bones of those who lie here are piled up without distinction of rank, wealth or beauty. The deep excavations which contain them undermine a large part of the French metropolis. Yet thousands of its gay inhabitants sit down to eat and drink and rise up to play, thoughtless of the awful precipice which is directly beneath them, and the thinness of the partition which separates them from it."

Important reflections might be made on this brief account of the Catacombs of Paris ; but we must omit them for the present, and perhaps connect them with some future account of the more extensive Catacombs of Egypt and Rome.

REMARKABLE INSTINCT.

An obliging Literary Friend has furnished us with the following interesting Scrap of Natural History.

THE nests of birds are made with inimitable skill and ingenuity.

There is a bird in India, of the *Loxia* species, that constructs a pendulous nest, in a curious manner ; with grass very closely woven, and which is suspended to the limb of a tree, in the form of a bag. The entrance is

by a hole at the bottom. The place for the deposit of the eggs is midway up ; and forms a projection or swelling in the side.

It has been found that the occasion, of this mode of building, is to avoid the depredations of a small kind of lizard, which climbs the tree, and would pilfer the eggs, or destroy the young ; but descending the outside of the nest for this purpose, and attempting to turn and go up to the inner lodging, the filaments of grass, which are quite loose at the bottom, and cannot support the weight of the intended plunderer, give way, and let him fall to the ground.

What is most remarkable is, that the same birds migrate, to pass the rainy, or winter season, in the Islands : and there, not being exposed to the same enemy, build a cup nest. How wonderful is this instinct!



THOUGHTS ON ELEMENTARY PRINCIPLES OF NATURAL PHILOSOPHY.

PHILOSOPHY is a word, which to many minds, suggests the ideas of abstruse and deep speculations, such as none but men of extensive research in science can understand. This prevents numbers from ever seeking a variety and extent of information which they might acquire. But the *etymology* of the word certainly presents nothing forbidding. It implies no more than the LOVE of wisdom. And youths whose attainments in science are very limited may still have a *love* and a *THIRST* for knowledge. Where these exist, Philosophy is not beyond the reach.

To an ingenuous and reflecting mind, even the rudiments of Natural Philosophy are very attractive. The existence and infinite divisibility of matter, with the grand physical laws of the universe, afford subjects of interesting research to the inquisitive mind. The organs of sensation are constantly receiving impressions from without us. These impressions are produced by matter. How came matter into existence? Nothing can produce nothing.—We have seen matter changing its forms and

combinations: but who has in reality seen any increase or diminution of it? Man cannot produce one new particle of matter. A power greater than man must have created it. Its infinite divisibility, displays unsearchable wisdom. Conceive of a particle of matter as small as you please, it must have an upper and an under surface, and must therefore be pronounced divisible, though it were too minute for instruments to divide. But gold may be beaten astonishingly thin, and divided into parts incalculably numerous if viewed by a microscope.—Still Jehovah has divided matter into parts inconceivably smaller. Think of the smallest fly you ever saw. That insect had a heart with arteries and veins and blood circulating in them.—That insect had a brain and nerves with organs of sensation through which it received actual enjoyment. Now a microscope will show you innumerable myriads of insects, a thousand times smaller than the gnat which we have considered. But like that they all have similar parts and fluids and enjoyments. How great the condescension and benevolence of the Infinite source of being, to create, to sustain, and to impart enjoyment, to such immensely diversified species of diminutives, too small for man's organs of vision, unassisted by glasses.—If our hearing could be assisted as much as our sight, we might hear the hum of these insects. But if we could, it might only gratify our curiosity. Yet he who hears the young lions when they roar and seek their meat from God, hears insects' notes of want and sends supplies.

As small as the particles of matter must be, to circulate through the veins of such little insects, the particles of light are vastly smaller. And yet, for aught we can tell, each particle of light may be the abode of life and conscious enjoyment. But if the scale of created existence descends so much below us, may it not ascend as much above us? May not the planet Jupiter be inhabited by creatures whose corporeal frames bear the same proportion to the size of that planet, which ours do to the size of this earth? and may not created intellectual capacities as much exceed ours as these do the capacities of the smallest creature of which we have any conception? May not an angel be supposed to exist, whose intellect had take in at one view as many material

worlds as our eyes can take in particles of light? And a higher order of intelligences may as much exceed this angel in mind, as he exceeds us. And is it not possible, that our intellectual capacities, may hereafter be expanded incalculably beyond what we have here conceived to be possessed by the highest order of creatures? But even then the INFINITE MIND will be INFINITELY GREATER than all created minds united. Who then can by searching find out God! Who can find out the Almighty to perfection?

Again. When we contemplate some of the physical laws of matter we may well be filled with admiration. Simplicity characterizes all the operations of the Almighty Architect. This is abundantly perceptible in the tendencies of matter. An unknown something called ATTRACTION, binds together the particles of matter of which the earth is composed, and all the smaller bodies which are near it. This tendency of matter to cohere, is a principle which alike keeps together the particles of which my penknife is composed, and those of which my body is composed. It is the same principle which prevents the inhabitants of different sides of the globe from being thrown from its surface. All things on earth tend to each other and still more forcibly towards the centre.

But this same principle operates still more extensively. UNIVERSAL GRAVITATION, binding together the solar system, and regulating all the mighty movements of the stupendous bodies which compose it, is one simple principle. Yet of that principle we can from natural philosophy learn nothing except its effects. We can demonstrate the existence of such an uniform tendency in particles of matter and in spherical planets with their attendant satellites, and we can discern how it contributes to the actual circumstances of those bodies while revolving around their own axes and around one common centre. Here reason and science must stop. Unassisted they can carry the investigation no further. But Revelation acquaints us that these laws are but the all pervading presence and efficiency of Him who worketh all things after the counsel of his own will. Were the efficient agency of the Eternal suspended but for a moment, the particles of our bodies would

separate and disappear and all material existence would rush back to its original nothing.

Here the reflection occurs, that what *gravitation* is in the *solar system*, *LOVE* is in the *MORAL UNIVERSE*. All worlds and all intelligences, that feel its influence, are attracted and bound to one common centre and to each other. In proportion as it is felt, it causes every moral affection to revolve around the throne of the *ETERNAL*, and attunes to order and harmony all moral action in the diversified spheres and relations of moral agents. It is alike adapted to all circumstances, all worlds, and all intelligences. A principle so unlimited in its extent, and so uncircumscribed in the felicities which it bestows, must be imperishable in its nature. For should love cease, not only would all the social endearments on earth become extinct, but silence and death would overspread creation; and even the *THIRD HEAVEN* would be shaken to its centre.

Thoughts on elementary principles of Natural Philosophy will be resumed in future Numbers.

HERSCHEL'S HISTORY OF THE SUN.

This star of the first magnitude, in the Astronomical horizon, has proposed a very ingenious theory respecting the sun. It may be interesting to our youthful readers to learn it, though we must assure them, that it rests on no firmer basis than *plausible* conjectures. Dr. Herschel supposes, that the body of the sun is dark, but surrounded with two strata of luminous clouds. The upper stratum is the fountain head of that light and heat, which are diffused throughout the solar system. A second stratum of loose clouds, defends the body of the sun from that intense light and heat, which must otherwise be continually poured upon it. He concludes, that what are called spots on the sun, some of which are occasionally so large, as to be seen with the naked eye, are but openings in these luminous clouds, through which the opaque body of the sun then appears. This theory is favourable to the opinion that the material universe is full of conscious existence, and that the sun, as well as the plan-

ets, may be inhabited. Suppose we pursue the hypothesis of Dr. Eliot, published in the *Gentleman's Magazine*, almost forty years ago; a hypothesis in which he and Dr. Herschel, and some Indian tribes, on this Continent, seem remarkably to coincide, that the body of the sun, may be the habitation of intelligent beings. The Natives indeed supposed, that good Indians would go there after death, and find pleasant seasons, plenty of game, and uninterrupted enjoyment. While the Astronomers, we have named suppose it has its own order of intelligences.

The inner stratum of clouds may exist there, as a veil and screen for inhabitants under it. It is certainly conceivable that He, who adapted man's constitution to this world, could adapt a constitution to each of the planets; to the temperature of Herschel, twenty-five times colder than ours; to the heat of Mercury, seven times greater than on earth; and to the surface of the sun's body, whatever may be the temperature there. If there are inhabitants in the sun, they have perpetual day, and unchanging summer. They are encompassed with the effulgence which darts to such immense distance cheering light and genial warmth. Vicissitudes like those on earth are unknown to them. When some opening admits, they can glance a look at the lower worlds, which revolve around their abode. They can view them in their true position. But commonly they must have all their powers of vision concentrated on their own glorious horizon.

We love to think of all the stars as centres for revolving planets, and all the material universe, as peopled with rational intelligences. It fills the mind with vast and sublime ideas of the Divine perfections; yet we must not pronounce an opinion on the subject with too much confidence. If Almighty love spread out these visible heavens, called into existence innumerable solar systems, merely as scenery for this little world, the work was not unworthy of a God. As Christians, we believe that Jehovah has done immensely more for insect worms, on this little planet, than to have created seventy millions of suns, to decorate their evening sky, and elevate their conceptions of the ETERNAL. This little spot of all his creation, has been wet with the tears and blood of his Son. But we will cease to pursue this hypothesis, except to illustrate revealed truth.

"The Lord God is a sun." Rays of intelligence, purity, and felicity, emanating from HIM, are diffused more extensively than we can conceive. God however, is not only the LIFE and the LIGHT, of the universe, but its centre also. Every thing morally good, revolves in orbits, impelled and attracted by his influence. Yet while his efficient agency is felt throughout his own immensity, still his peculiar glory beams with its brightest effulgence in heaven. The pious are said, not only to have God dwell in them, but to DWELL IN GOD. Conceive of heaven, as that blest abode, where they need not the light of the sun, the Lord God and the Lamb, being a divine effulgence encircling all the celestial inhabitants. There they have no alternation of light and darkness, heat and cold, joy and sorrow. All is LIGHT, and LOVE, and RAPTURE. Occasional glimpses of inferior worlds, may be had in the abodes of glory, but their true magnitudes and circumstances, are there rightly estimated. Yet the glory of their own eternal home absorbs every other consideration. The INFINITE ONE, even there so veils his glories, as not to overpower their immortal vision, and that is adapted to the ineffable glory with which it is surrounded. Here the reflection involuntarily arises ;—how soon EACH OF US shall be inheriting all this glory, or sinking under the blackness of darkness forever.

SURVEY OF MISSIONARY STATIONS.

We intend giving in THE MONITOR, brief summaries and extracts of Missionary Intelligence, not as a substitute for more able and full accounts on so interesting a subject ; but to lend our co-operation in these beneficent labours. We shall precede the intelligence we give of missions established by the American Board of Commissioners for Foreign Missions, by inserting in our first Number, a concise, but able survey of Missionary Stations and Labourers, under their direction, which we copy from the last Missionary Herald. This Board was instituted in 1810 ; and though it was then a day of small things with its operations, it has advanced to a commanding station in the field of benevolent enterprize.

"THE BOARD has established Missions in the order of time in which they are now named, at Bombay, and Cey-
3d Edit.

lon, among the Cherokees, Choctaws, and the Cherokees of the Arkansaw; at the Sandwich Islands; and in Western Asia.

I. MISSION AT BOMBAY.

This mission became fixed in 1814. It was commenced by Messrs. *Hall, Newell, and Nott*. Messrs. *Bardwell, Graves, Nichols, and Garret*, joined it at different periods since that time. Mr. *Newell* died of the *cholera morbus*, May 30, 1821. Messrs. *Nott* and *Bardwell* returned to this country on account of ill health. The mission has three stations; *Bombay, Mahim, and Tannah*.

Bombay.—A large city on an island of the same name. It is the capital of all the British possessions on the western side of the peninsula, and is the primary seat of the mission. Rev. *Gordon Hall*, missionary. Mr. *James Garret*, printer.

Mahim.—Six miles from Bombay, on the north side of the island. Rev. *Allen Graves*, missionary.

Tannah.—The principal town on the island of Salsette, twenty-five miles from Bombay. Rev. *John Nichols*, missionary.

II. MISSION IN CEYLON.

This mission was established in the district of Jaffna, which is in the northern extremity of the island of Ceylon, October, 1816. The original missionaries were Messrs. *Richards, Warren, Meigs, and Poor*. Mr. *Warren* died at Cape-Town, in South Africa, Aug. 11, 1818, where he had gone for the benefit of his health. The mission has five stations; *Tillipally, Battacotta, Oodoo-ville, Panditeripo, and Maneppey*.

Tillipally.—Nine miles north of Jaffnapatam. Rev. *James Richards* and Rev. *Daniel Poor*, missionaries. *Nicholas Permander*, Native preacher.

Battacotta.—Six miles north-west of Jaffnapatam. Rev. *Benjamin C. Meigs*, and Rev. *Henry Woodward*, missionaries. *Gabriel Tissera*, Native preacher.

Oodoo-ville.—Five miles north of Jaffnapatam. Rev. *Miron Winslow*, missionary. *Francis Maleappa*, Native preacher.

Panditerripo.—Nine miles north-west of Jaffnapatam. Rev. *John Scudder*, M. D. missionary. *George Koch*, Native medical assistaat.

Manepy.—Four miles and a half north-west of Jaffnapatam. Rev. *Levi Spaulding*, missionary. *Philip Mathew*, Native preacher.

III. MISSION AMONG THE CHEROKEES.

On the 12th of January, 1817, Mr. *Kingsbury* arrived at Chickamaugah, (since called Brainerd) and commenced preparations for an establishment there. "The weather was extremely cold for this climate," says Mr. K. "and I felt the want of comfortable lodgings, having only a skin spread upon the floor, and a thin covering of blankets; but my health was kindly preserved." Messrs. *Hall* and *Williams* soon after joined him. Several have been united to this mission, and, for various reasons, have left, whose names do not appear in this survey.—This mission has three stations; *Brainerd*, *Creek-path*, and *Taloney*.

Brainerd.—The oldest station of the Board among the Indians. It is situated within the chartered limits of Tennessee, on the Chickamaugah creek, two hundred and fifty miles north-west of Augusta; one hundred and fifty south-east of Nashville; and one hundred and ten south-west of Knoxville. Rev. *Ard Hoyt*, superintendent and missionary; Rev. *Daniel S. Butrick* and Rev. *William Chamberlain*, missionaries; Dr. *Elizur Butler*, physician; Messrs. *Abijah Conger*, *Joseph Vail*, *John C. Etsworth*, *Erastus Dean*, *Sylvester Ellis*, and *Ainsworth E. Blunt*, assistant missionaries; and *John Arch*, a converted Cherokee, interpreter.

Creek-path.—One hundred miles west-south-west of Brainerd. A school was established here in April, 1820. Rev. *William Potter*, missionary. At this station, *Catherine Brown*, a converted Cherokee, is employed as a teacher.

Taloney.—Sixty-two miles south-east of Brainerd, on what is called the "Federal Road." A school was established here in May, 1820. Messrs. *Moody Hall* and *Henry Parker*, assistant missionaries.

IV. MISSION AMONG THE CHOCTAWS.

The mission among the Cherokees being in successful operation, Mr. Kingsbury and Mr. Williams left Brainerd, about the first of June, 1819, for the Choctaw nation. They selected a scite for their station, and about the 15th of August, felled the first tree. "The place was entirely new, and covered with lofty trees; but the ancient mounds, which here and there appeared, showed that it had been once the habitation of men." The station was named Eliot, in honour of the "Apostle of the American Indians." The mission has now four stations; *Eliot*, *Mayhew*, the *French Camps*, and the *Long Prairies*.

Eliot.—Within the chartered limits of the state of Mississippi; on the Yalo-Busha creek; about forty miles above its junction with the Yazoo; four hundred west-south-west of Brainerd; and one hundred and forty-five from the Walnut Hills. Mr. *Cyrus Byington*, licensed preacher and missionary; Dr. *W. Pride*, physician; and Messrs. *Joel Wood*, *Ansan Dyer*, *Zechariah Howes*, *John Smith*, and *Elijah Bardwell*, assistant missionaries.

Mayhew.—On the *Ooktibbeha* creek, twelve miles above its junction with the Tombigbee, and one hundred miles east of Eliot. Commenced in the spring of 1820. Rev. *Cyrus Kingsbury*, superintendant of the Choctaw mission, and missionary; Rev. *Alfred Wright*, missionary; and Messrs. *Calvin Cushman*, *William Hooper*, *Samuel Wisner*, *Philo P. Stewart*, and *David Remington*, assistant missionaries.

French-Camps.—A settlement on the Natches road, south-west of Mayhew. Mr. *Loring S. Williams*, assistant missionary.

The Long-Prairies.—Near where the line, which separates the states of Mississippi and Alabama, intersects the dividing line between the Choctaw country and the white settlements on the south; one hundred and forty miles south-easterly from Mayhew. Mr. *Moses Jewett*, assistant missionary.

V. MISSION AMONG THE CHEROKEES OF THE ARKANSAW.

Commenced in 1820. There is only one station, called *Dwight*.—On the west side of Illinois creek; four

miles north of the Arkansaw river; two hundred miles above the Arkansaw Post; and five hundred miles from the junction of Arkansaw with the Mississippi. Rev. *Alfred Finney*, and Rev. *Cephas Washburn*, missionaries; and Messrs. *Jacob Hitchcock* and *James Orr*, assistant missionaries.

VI. MISSION AT THE SANDWICH ISLANDS.

Established in April 1820. It has two stations; *Hanaroora* and *Wymai*.

Hanaroora.—On the Island of *Woahoo*. Rev. *Hiram Bingham* and Rev. *Asa Thurston*, missionaries; Messrs. *Daniel Chamberlain* and *Elisha Loomis*, assistant missionaries; and *Thomas Hopoo* and *John Honoree*, native assistants.

Wymai.—On the Island of *Attooi*. Messrs. *Samuel Whitney* and *Samuel Ruggles*, assistant missionaries; and *George Sandwich*, Native assistant.

On the 19th of November, Rev. *William Richards*, Rev. *Charles S. Stewart*, and Rev. *Artemas Bishop*, missionaries; Dr. *Abraham Blatchely*, physician; Messrs. *Joseph Goodrich* and *James Ely*, licensed preachers, and assistant missionaries; Mr. *Levi Chamberlain*, superintendent of secular concerns, and assistant missionary; and four Natives of the Sandwich Islands, embarked at New-Haven, (Conn.) to join the mission at the Islands.

VII. MISSION TO PALESTINE.

The first missionaries, Messrs. *Fisk* and *Parsons*, arrived at Smyrna, in January, 1820. Rev. *Pliny Fisk* and Rev. *Daniel Temple*, missionaries. Rev. *Jonas King*, missionary, who has been residing at Paris, for the sake of the literary advantages of that city, (see *Mis. Herald*, vol. xviii. p. 855.) has probably joined this mission by this time. He proposes to continue in the mission three years.

Rev. *William Goodell* and Rev. *Isaac Bird*, missionaries, embarked at New-York, in the early part of last month, for the mission in Western Asia."

IN this Number we have only room to remark, that the intelligence from the Ceylon, Choctaw, and Sandwich Islands missions, given in the last Herald, proves them in a progressive and prosperous condition.

The embarkation at New-Haven, of the reinforcement to the Sandwich Islands mission, must have been a scene peculiarly interesting and impressive.

A Worthy Baptist brother Editor has kindly promised us a sketch of the *Missions, Stations, and labourers*, under the *Baptist Board of Missions*. When this is received, we shall insert it for the convenience of reference in the intelligence we may give from their missionaries.

We have brief notices prepared, respecting the American Education Society,—the Boston Young Men's Auxiliary Education Society,—and the Boston Society for the moral and religious instruction of the Poor; but we must defer their publication.

We have the promise of several communions respecting Bible Classes in Boston and vicinity, which we hope to be able soon to lay before our readers. We would also remark, that there appears the commencement of a "refreshing from the presence of the Lord" in this city. This gentle distillation of heavenly influence, with the concurring means which God has here honoured, will be the subject of more extended remarks. To the pious without the city, we would say, "Brethren pray for us, that the word of God may have free course and be glorified."

We do not forget that we have promised, occasionally to give HINTS TO PARENTS in our pages. We intend to redeem this pledge.

Under the head of MISCELLANEOUS INTELLIGENCE, we must omit all communications for the present,

SELECT ANECDOTES.

A Young gentleman by the name of *William Robinson*, without any practical sense of religion, was once engaged

in teaching school in New-Brunswick, New-Jersey. As he was riding at a late hour, one evening, when the moon and stars shone with unusual brightness, and when every thing around him was calculated to excite reflection. While he was meditating on the beauty and grandeur of the scene, which the firmament presented, and was saying to himself, "How transcendently glorious must be Author of all this beauty and grandeur!" The thought struck him with the suddenness and the force of lightning, "But what do I know of this God? Have I ever sought his favour, or made him my friend?" This happy impression, which proved, by its permanency and its effects, to have come from the best of all sources, never left him until he took refuge in Christ as the hope and life of his soul. He afterwards became a minister, and few names in the American Church rank higher than his on the scale of usefulness.

IMPORTANT CONCESSIONS OF BOLINGBROKE.

"NO religion," said that deistical nobleman, "ever appeared in the world, whose natural tendency was so much directed to promote the peace and happiness of mankind, as Christianity. No system can be more simple and plain than that of natural religion, as it stands in the Gospel. The system of religion which Christ published, and his evangelists recorded, is a complete system to all the purposes of religion, natural and revealed. Christianity, as it stands in the Gospel, contains not only a complete, but a very plain system of religion. The Gospel is, in all cases, one continued lesson of the strictest morality, of justice, of benevolence, and of universal charity."

LUTHER.—"He addressed his prayers to God with so profound a veneration, that it might easily be perceived he was speaking to God; yet with a faith so assured, a hope so certain, that it might be seen he was speaking with his Father, and with the best of all fathers."

ORIGINAL HYMN,

Sung at the close of public worship after farewell Discourses from Acts xx. 32. and 2 Cor. xiii. 11.

OUR souls adore our God,—

Thy justice we confess ;

We kiss the hand whose lifted rod

Corrects in faithfulness.

Though clouds thy throne surround,

And darkness veils thy face ;

Yet faith can soar to heavenly ground,

And boundless goodness trace.

Away desponding fears,

Our souls would trust the Lord ;

The prayer of faith Jehovah hears,

And comforts with his word.

To that good word of grace,

Each other we commend ;

Our feet shall run the Christian race,

And find in God our friend.

And now—we bid farewell,

In peace, in hope, in love ;

May sovereign grace preserve from hell,

And bear us all above.

TO CORRESPONDENTS.

IN this THIRD EDITION of the First Number we embrace the opportunity of expressing our acknowledgments to the Christian Public for the considerable and increasing patronage which our work is receiving. We have become confirmed in the opinion, that a work on this plan, intended for the youth of our land, is needed ;—will attract to its pages, rich contributions from Science, and Genius, and Religion ;—will be very extensively circulated, and may become extensively useful.

The next volume will be printed on an entirely new type, and appear regularly the FIRST OF EVERY MONTH.

THE MONITOR.

VOL. I. FEBRUARY, 1823. NO. 2.

A WORD ADDRESSED TO YOUTH.

THE sooner a young man can say with holy Job,—“I know that my Redeemer liveth,” the better. Young men must die as well as the aged. Few live to seventy. Many die under twenty-seven.

Now, to enjoy the favour of God in life, and to possess a confidence in him in death, is, doubtless, the summit of human happiness. But can this be expected, if a young man be found quite regardless of what is the word and will of Almighty God? Instruction is a first-rate blessing. Bible learning is the best wisdom. (See Prov. i. and Ps. cxix.) Without all question, ignorance of the Bible is the worst and most dangerous kind of ignorance; it has proved fatal to thousands!

The words spoken by Jesus Christ, in a way of just reproof, may be applied to many,—“Ye do greatly err, not knowing the Scriptures.” Let Bible learning, my dear young friends, be your first and favourite study. Let me entreat you to form, by the grace of God, one resolution on the day you read these lines; to consult the holy Scriptures daily. Consider out of three hundred and sixty five days indulged you each returning year, how many hours you *ought*, in duty and gratitude, to spend in Bible study. Let not the *news* of the day, rob you of your time.

In humbly offering to you my friendly counsel, I could wish that you would not grovel with the low, or sink with the unworthy, or herd with the base; I would say,—*elevate your character—regard your time—improve your talents—benefit the world—be concerned for your soul—be cautious in forming a connexion for life.* I hope you feel no objection to such advice.

1. *Elevate your character.* Rise from a state of childhood. You are becoming young men, you are entering into the world. Lay aside childish vanities. Acquire a rich fund of wisdom.—“Get understanding.”—The celebrated Bacon says “Knowledge is power.” Ignorance and presumption are the two millstones by which the enemy grinds the souls of many to powder. Self-conceit is a bar to improvement. Be humble and teachable. Associate with those who possess knowledge, and are willing to impart it. Respect the aged; it is the ready way to be respected by them. Shun loose company as you would an infected house. “If sinners entice thee, consent thou not.” Never forget that “Evil communications corrupt good manners.” Associating freely with loose,—giddy,—wicked young men, is the ready way to lose all that is excellent and promising. Remember “The fear of the Lord is the beginning of wisdom.”—It is “fools that despise wisdom and instruction,” “Walk not thou in the way with them, refrain thy foot from their path.” It is full of danger, and the end is destruction. God calls you from the evil way, never turn a deaf ear to him. Be not self-willed, “Lean not to thine own understanding.” Remember *Obadiah*, he feared the Lord from his youth; *Samuel*, he began his services in childhood. *Josiah*, “while he was yet young began to seek after the Lord!”

2. *Regard your time.* Time is a talent of prime importance; when once it is gone by, it is irrecoverably lost. Let time be to you as gold is to the miser; gold is a precious metal,—time is a valuable talent. Never lay it out but to the best advantage. “A moment you may want, when worlds want wealth to buy.” Let any three young men spend that time in reading the records of natural and moral history, and other valuable authors, which other three young men may spend in sauntering, and in idle public-house chat, and the former will shine as a constellation, while the others:—but I will not expose them. Improve your time. Be familiar with the best books. Endeavor to become thoroughly acquainted with the authors you do study. These may help you to redeem your time; and to rise in the scale of moral existence. Why do some gentlemen’s sons and daughters move in a higher sphere? Their education

elevates them. Let others follow after ; if they cannot be taught by preceptors, be self-taught. Private reading and reflection will accomplish wonders. We have had, now and then, a self-taught genius, which, as a comet, has out-blazed a thousand educated stars. The laborious and unsuccessful *Baxter*, and the philosopher *Franklin*, were self-taught geniuses.

Labour and attention are those "wings of eagles," by which men rise, and ascend above those lower regions of mire, folly, and vice. Do not be discouraged. You *may* rise. Never leave a subject till you have conquered it. Subdue your mind, check your passions.—I have done with *little* things.—Often say to your own heart, What am I now doing ? Am I properly improving my time, or is it running to waste ?—May I not do *better* ?—What model do I set before me ?—Ask yourself every evening what has been acquired in the day. Only one wise sentence learned in a day, would produce three hundred and sixty-five wise sentences in a year. In two years you will possess seven hundred and thirty wise sentences. And in the small space of four years, you will be master of fourteen hundred and sixty wise sentences. All these intellectual riches may be acquired, at the cheap and easy rate of only learning one sentence in a day ! Be wise for time, more so for eternity. Ignorance and idleness have ruined millions ! If you have not grace and will not seek it—if you have not the Holy Spirit and will not ask for Him—if you have no inclination and will not cultivate it—beware lest *that* you have be taken from you. You have eyes but you may become blind, you have ears but you may become deaf. Take heed ! or all is lost ! Talents may be lost by sloth :—by negligence. In affairs of trade and commerce sloth will ruin a man's fortune and undo him. So in the concerns of religion ; by indifference, a man's *soul* may become like the vineyard of Solomon's sluggard. A man's activity in the path of duty is no disparagement to the grace of God. Far from it ; it shows its energies and excellent nature. "Whatsoever thy hand findeth to do ; do it with thy might." "Work while it is called to day" A dead sloth is a moral poison, a preparation of the soul for perdition, a blast to all excellence. True believers are *soldiers, sowers, ploughers, or fishers, servants*, all which implies activity and labour.

3. *Improve your talents.* Do this by every means within the compass of your reach. Be athirst for useful knowledge. Read the lives of valuable men, and mark by what means they have risen to eminent usefulness. Not by idleness, but application. Not by sauntering, but attention. A careless youth may become a glow-worm, but he will not become a star. They who will not honour God with the powers they have, must not expect that God will honour them in the exercise of these powers.

4. *Benefit the world,* as far as your influence will reach, by setting a good example. Do not injure it by your vanity. Do not increase its general depravity by your follies. Do not swell the general tide of infidelity by your own unbelief. Lay the Bible on your heart. Take it in your right hand. Do not poison others by a base conversation. Do not increase the lusts of others by indulging your own. Beware of the fatal tankard! and the intoxicating glass! Let your bright example exhibit to all around you a model of faith in the great Redeemer, of hope towards God, and of charity towards men. Be a model to others in every thing praise-worthy. Be so—as to industry in business—integrity of mind—and prudence in conduct. I do not expect perfection, but there should be rapid advances toward it.

5. *Be concerned for your SOUL.* Examine into the true method of salvation by JESUS CHRIST. Be not shy of religious people; rather rejoice in their society. Let the Bible be dearer to you than all the books in the universe. Guard against every sinful compliance.

6. It may be proper to add, be deliberate and cautious in forming a connexion for life. Do not too hastily fix your affections. Regard *Modesty* as a first-rate virtue, —*prudence* as a promising symptom—but sterling *piety* above all. See Prov. xxx.

I beseech you walk in the ways of righteousness." "They are ways of pleasantness." Here is no bitter reflection to torture the mind,—no drunkenness to impoverish the family,—no lying,—no cheating,—no cruel oppressions.—no hypocrisy,—no sedition,—no cursing. All these belong to the ways of folly, ignorance, and sin. The end thereof is death!—O! that you may believe and live.—*Cot. Magazine.*

ANALOGIES BETWEEN THE KINGDOMS OF NATURE AND OF GRACE.

ESSAY No. II.

"And pray ye that your flight be not in the WINTER."
JESUS CHRIST.

THE whole range of creation, and the whole scheme of Divine Providence, were comprehended, by the Saviour's mind. He saw with equal clearness and certainty the events of other ages, as those of the age in which he lived. On a certain occasion, after having given his disciples many important lessons of instruction, in the temple, when retiring from it, one of them directed his attention to its extended and magnificent buildings. "Master, see what manner of stones and what buildings are here!" Human curiosity and wonder were awakened. But neither of them were felt by him, who as God was present when the corner stone of the temple was laid, and who could predict the moment when its foundations should be razed. To the latter event Christ immediately directed the attention of his disciples. He acquainted them with the signs, which would precede the desolation of Jerusalem, and pointed out their specific duties, when the judgments of God were impending. When the hostile standard of the Roman armies, called by Daniel "the abomination of desolation," should be erected before their defended cities, then Christians must flee, without delay, from Judea into the mountains.

Great hardships and perils would attend so sudden a flight at any season of the year. These would be much increased if it were winter. On this account the direction was given "Pray ye that your flight be not in the WINTER." Christians may pray for the mitigation of their sufferings, but must never repine at them. Doubtless the Jewish Christians prayed as they were directed, and in answer to their prayer, their escape was made in the warm season. For Jerusalem was besieged in April, and destroyed in September.

This language of the MASTER will be accommodated by reflections adapted to the season. There is WINTER IN

NATURE, WINTER IN RELIGION, and WINTER IN THE GRAVE. Let us contemplate the ANALOGY between these winters.

Winter in nature is familiar with us all. Its characteristics are COLD, TORPOR and UNFRUITFULNESS. Under these topics we shall take a brief view of winter.

The withdrawalment of the sun to another hemisphere, occasions winter in the natural world. Then his rays are more oblique, his visits shorter, and his intervals between them longer in duration. These causes produce that ascendancy of *cold* which usually prevails in winter. Then the surface of the earth becomes hard and unfit for cultivation. The fountains and streams of water are congealed and bound in icy fetters. Then God "scatters his hoar frost like ashes, his flakes of snow like wool. Who can stand before his cold." Then the fierce north winds, sweep over the bleak lawn, howl through the naked forest, and beat with violence against the shelters erected by man to defend him from the inclemency of the season. Humanity here pauses a moment and recollects what multitudes each winter, destitute of needful food, raiment, fuel and habitations, pine and shiver, freeze and die, unprovided for, unpitied, and perhaps alone. These are some of the common attendants on the cold of winter.

TORPOR is another of its characteristics, and then reigns in the vegetable kingdom. The ground is unclothed with herbage to paint the landscape, and feed the grazing tribes. The trees stripped of their foliage, present nothing to the eye but sapless branches, and naked trunks. Myriads of insect tribes lie dormant. Various species of larger and smaller animals, spend the winter in perfect inactivity. The songsters of the grove are hushed to silence, or removed to warmer climates. In this season creation around us appears dreary and cheerless.

Winter is likewise UNFRUITFUL. Then no bending corn waves over the fields to raise the reaper's hope. No boughs loaded with fruit regale the sight, the smell and the taste. Nature seems unproductive and disconsolate. "Like the widow she is clad with weeds of sorrow, and heaves sighs of anguish." In different latitudes and different years winter is unequal in duration.

and severity. At the poles it is perpetual, and under the equator it is unknown. But is this the only winter to which our race is subject? No; there is—

WINTER IN RELIGION. What multitudes of the human race suffer a perpetual moral winter. The rays of the Sun of righteousness, either never reach them, or fall so obliquely as not to thaw their frozen souls. No love to God warms their hearts, quickens their affections, or produces the fruits of holiness in their lives. In them all is spiritual silence, barrenness and death. The conscience is benumbed, the passions tempestuous, the will unsubdued.

Even where a work of grace is begun in the soul, the Christian is exposed to his winter seasons. He wanders from God, and then God withdraws from him the light of his countenance. He deviates from the path of duty, and the "Light of the world" is seen less frequently and at a greater apparent distance. His affections become cold, his desires and resolutions languid, his devotions formal, his interest in the means of grace sensibly diminished, and his efforts to live godly in Christ Jesus are in a measure palsied. His seasons of spiritual darkness are frequent, long and distressing. When he looks within, the prospect is gloomy. His heart is hard and unpromising for moral culture. The songs of praise are changed to sighing. He groans in spirit "O that it were with me as in months past, when the candle of the Lord shone about me."

In this moral winter the man suffers his attention and affections to be too much engrossed by the things of this world, and his spiritual interests to be overlooked and neglected. Then he is less solicitous than usual about the promotion of God's glory, the prosperity of Christ's Church and the salvation of perishing souls. As few fruits of holiness are brought forth in his life, few fruits of the Spirit are found in his heart. Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance, must fail of coming to maturity when it is winter in the soul.

In different persons and at different periods, these seasons of spiritual winter are unequal in duration and severity. Few Christians are, however entirely free from them, though they must commonly if not always be attri-

buted to sinful causes. There may indeed be seasons in which the truly pious, under a deep sense of their villainess, unworthiness and barrenness, may conclude that it is winter with them, when in reality they are then growing most rapidly in humility, self abasement, and other eminent Christian graces. Besides, when the body is disordered, it may produce a depression of spirits under which every thing appears dark even to Christians. We ought to discriminate accurately respecting the real causes of particular frames of mind. On the one hand there may be a great flow of animal spirits in religious duties, where there are no gracious affections. On the other hand grace may be in vigorous exercise, when the animal spirits flag. "The spirit may be willing when the flesh is weak."

Some few Christians perhaps may live so near to God, in the habitual frames of their minds, as not to know moral winter. Happy are they indeed, though in this life they never arrive at sinless perfection. Such are the evergreens of the spiritual kingdom.

Winter in nature often extends far and wide. And it is lamentably common for moral winter to be extensively and severely felt even in Christian communities. This fact is indeed deplorable.

Once more: THE WINTER OF THE GRAVE claims our attention. The spring of youth is succeeded by the summer of manhood. This is quickly followed by the autumn of old age, terminating in the winter of man. When entering on that period the frosts of death collect on the temples; the limbs are benumbed and stiffened, and the last particle of living warmth becomes extinct. The body, then a cold, inactive, insensible lump of clay, is committed to its kindred dust. Then the limbs are incapable of motion, the eyes are deprived of sight, the ears no longer hear, and the tongue is mute. The pulple currents in the veins cease to flow. They are bound in fetters not to be loosed till the resurrection morning. The cold clods of the valley press upon the bosom once warmed by the social affections. And the worm riots securely on all that was fair, active or vigorous in life. Such is the termination of all earthly hopes. All is then torpor and unfruitfulness. For there is no work, nor device, nor knowledge in the grave.

This winter has overtaken all our race from Adam to Moses, and from Moses to this generation, with the exception of Enoch and Elijah, on whom the high privilege of escaping it was conferred. They passed from the summer of life to the perpetual spring above. The change will be similar to those Christians who shall be living when the arch-angel's trump shall summon the dead to rise for judgment. Not even our blessed Lord himself chose to be exempted from taking part with humanity in this. He descended into the grave, though he saw not corruption. The present generation must all pass through that dreary winter, for there is no discharge in this war. This too will be the lot of all succeeding generations of men except the last. The period that men's bodies will lie in the grave will be very unequal, from thousands of years to only a few days. Thus we have briefly and faintly traced the analogy between *winter in the year, winter in religion, and winter in the grave*. They are alike COLD, TORPID and UNFRUITFUL.

Here let us make some application of the inquiry which our subject suggests. We are now surrounded with the scenes of winter in the natural world. But what is our moral state? Is there not too much evidence that collectively we manifest the coldness, inactivity and barrenness, of moral winter? A spring time of religion is now felt in many places. And is it not of equal importance in other places, that Christians should be awake, zealous and active to promote truth and piety; that they should bring forth much fruit unto holiness, to the glory of their heavenly Father? Souls are infinitely precious. If their moral seed time, their probation season, is spent without moral culture on their hearts, without their sowing to the Spirit, nothing but *winter, unmitigated, everlasting winter*, to the soul can be expected. There is no provision made for the Sun of righteousness, to warm and fertilize hearts in eternity, which through time remained cold, dead, and barren of any holy affection. Dying with uninterrupted winter in their breasts, they must then be removed to an awful, hopeless distance from every cheering ray from the throne of God and of the Lamb. Shall not this consideration arouse professing and hoping Christians, to double their diligence, and see to it that their calling and election is made sure? Shall it not

quicken them to pray and strive that no spiritual coldness and indolence of theirs, may encourage sinners to think their state secure while it is not? Shall it not arouse them to renewed and vigorous exertions in behalf of souls entwined about their social affections? souls directly about them, and souls more remote, who are in danger of having the tempests of Divine wrath, unremittingly and forever beat on their guilty and defenceless heads?

In this land of Bibles, of Sabbaths, and Christian ordinances; the high impulse of holy gratitude should arouse us to feel and act in behalf of others. We live where the VERTICAL rays of the Gospel fall. We are in circumstances peculiarly favourable for moral vegetation to flourish, if watered with effusions of the Spirit. Without these, we shall indeed be like the sands of Africa. But when we reflect, that hundreds of millions of our race, are under the moral polea, where a dreary winter has reigned for scores of centuries, have they not claims on our moral sympathies? Shall we not recognise them as brethren, and do what we can to relieve their necessities? Blessed be God for the triumphant hope which DIVINE VERACITY inspires. A long millennial summer is before those lands now lying in the darkness and frost of polar winter. They shall yet be light, and warm, and fruitful as the garden of God. Already the twilight of that thousand years summer is commencing. And though it advances but slowly; yet He who in due season visits the arctic and antarctic regions with the benign rays of his sun, will as certainly cause the Gospel's influence to be felt to the ends of the earth.

We know that the winter of the grave is near to all. The aged ought to feel that this is inevitably the next season to the autumn of life, on which they are entered, and which may be almost spent. The middle-aged, and the young have no security against having the intermediate seasons struck out with them. What if your souls should this night be required of you? Could your flesh rest in hope and your spirits depart in peace? The man who squanders his seed time and harvest, by studiously forgetting winter, cannot prevent its approach. Nor will thoughtlessness in religion, delay the approach of death. Presently your graves will be ready for you, whether

you are ready for them or not. O be aroused to prepare for the winter of the grave.

Let the Saviour's words remind us to pray, that it may not be winter with our souls, when called to take their unknown flight into eternity. A death bed has distressing attendants enough without the gloom of moral winter. Acute pains, exhausted strength, gasping lungs, and the ghastly features of the king of terrors staring us in the face, need the counteracting influence of a lively Christian hope, and strong religious consolations, to render the passage from time into eternity comfortable. As we desire calmness, and support on our dying pillows, let us fervently pray that we may be preserved in life from spiritual coldness and unfruitfulness, and that through light and love and comfort from Christ, our last moments on earth may be filled with the peace of God which passes all understanding. Let us pray that our souls may be in the waiting posture of Simeon, and Paul. "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation." "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day;—and not to me only, but unto all them also who love his appearing." Then we could commit our bodies to the dust, in the lively hope of a spring-time from the grave, when winter of every name and in every degree would be for ever past. The resurrection of the just will entirely free them from ever being incommoded with winter's cold, frozen hearts, or the terrors of the grave. It will effectually arouse them from all the torpor and inactivity of these winter seasons. This unfruitfulness will then be terminated.

Winter is an uncomfortable and undesirable season in itself considered; but it makes spring more delightful, and in the economy of Providence is useful: So moral winter and the winter of the grave, are, in themselves considered, dreary and appalling; but they have their utility in the economy of grace, and they will add fresh delights to the resurrection morning, and to the heavenly Paradise. There the smiles of spring, the delights of

summer, and the fruits of autumn, will be blended, through the vertical rays from the ineffable throne. There grows the tree of life, bearing twelve manner of fruits and yielding its fruit every month. "Blessed are all they that do the commandments of God, that they may have right to the tree of life, and may enter in through the gates into the city."

BIOGRAPHICAL SKETCHES.

DANIEL.

[Concluded from page 18.]

It now remains that we briefly consider the **ADVANTAGES** which resulted to Daniel, from his being the object of God's special favour.

He had sweet communion with God. The ardour of his piety was attended with that peace of God which passes all understanding. The nature and extent of this advantage can be known only to those who have experienced it. The stranger to vital and practical godliness does not intermeddle with this joy. It is the highest enjoyment the soul knows on this side of heaven.

Again, it insured him the protection of an Almighty friend. Weak and defenceless mortals, exposed to ten thousand dangers, stand in need of such a friend. And Daniel experienced great advantage from it. It gave him favour with the prince of the Eunuchs, at the commencement of his public life. It raised him to posts of honour and usefulness. It was the means of preserving his own life, and the lives of many others, when the decree went forth that all the wise men of Babylon should be slain. Enjoying the special favour of God, the king's dream with its interpretation, was revealed to him in answer to prayer. And when the malice of his enemies had thrown him into the lions' den, God sent his angel to stop the lions' mouths, that they should not hurt him. Thus the Psalmist's inspired testimony was verified, "The angel of the Lord encampeth round about them that fear him, and delivereth them." Since God was his

protector, no weapon formed against Daniel could prosper.

Once more; the special favour of God, imparted to this holy man clear views of spiritual things. He had a deep insight into the word of God, as well as a prophetic view of future events. By this favour of God, there were imparted to him eminently clear views of the Messiah's character, the time of his advent, and the object of his humiliation, to make an end of transgression and bring in everlasting righteousness. These were not merely casual glances, but discriminating and abiding views. The kingdoms of this world with their fading glories were made to pass in review before his prophetic eye, and the spiritual kingdom of Christ, as the stone cut out of the mountain without hands was seen expanding till it should fill the whole earth.

Lastly; the special favour of God, obtained for Daniel the testimony that he pleased God, and that at the end of the days he should stand in his lot. The end of the days, when distinguished honours were reserved for him, was to be at that solemp period when those that "sleep in the dust should awake, some to everlasting life, and some to shame and everlasting contempt." When "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever," the lot of a star of the first magnitude in the firmament of glory was appointed for him. Thus shall it be done unto the man whom the King of kings "delighteth to honour."

Here let us affectionately inquire of the dear hopes of the Church whether the most important of Daniel's privileges are desired by you. Do you desire that peace which the world can neither give nor take away? You must seek it in communion with God. Do you need and desire protection and defence against seen and unseen dangers to which you are exposed? Can you find it any where else but in the favour of the Almighty? Do you desire health, wisdom, and usefulness; you must "flee youthful lusts, and follow righteousness, peace, faith, charity, with those who call upon the Lord out of a pure heart." You must be temperate, sober, studious and prayerful. This is the only path in which you can expect to obtain the blessings desired. If you are the objects of God's favour, he can give you favour in the eyes of others.

He can render you long and eminently useful on earth. And from whom besides can you obtain an incorruptible crown of glory, when the wealth, the honours and the pleasures of earth are no more? In a word; do you desire all that is worth possessing in time, and to be the companions of Daniel in glory; you must seek it in that sobriety, humility, devotion and integrity, which rendered Daniel a man greatly beloved of God. May God by his grace enable you all here to choose wisdom's ways which are pleasantness and peace, and hereafter crown you with eternal glory.

A VOICE FROM THE GRAVE.

We proposed, in our last number to give some extracts from sermons preached to the young, in Boston, a century ago. We shall insert a few paragraphs from the discourses of the Rev. Messrs. WADSWORTH and FOXCROFT, joint pastors of the old Church, which now meets in Summer-Street. THEY BEING DEAD YET SPEAK.

[From the Sermon of Rev. Mr. WADSWORTH.]

If young persons would rightly fear God, they should diligently study his will, to direct them in it, and quicken them to it: For his revealed will, shows what he forbids, what he requires, and what obligations they are under to obey him. He has shewn them what is good, and what he requires of them, (Mic. vi. 8.) This he has done in the holy Scriptures, which are able to make wise unto salvation, through faith in Christ Jesus, (2 Tim. iii. 15.) Timothy in early life knew those Scriptures, and so should others also. The Scriptures are God's law, they are Christ's love-letter to his people, they are the saints' charter containing the privileges belonging to them: youth should maintain a diligent, constant practice of reading the holy Scriptures; of regarding them as the light of their feet, and lamp of their paths, (Psalm cxix. 105.) Search the Scriptures, (John v. 39.) Let the word of Christ dwell in you richly. Meditate on God's Law,

night and day, (Psalm i. 2.) Hide it in your hearts, that you may not sin against God: Wherewith shall a young man cleanse his way? By taking heed thereto according to thy word, (Psalm cxix. 9. 11.) Dear Youth, you cannot rightly fear and serve God unless you are acquainted with his revealed Will. You must know his will, else you cannot do it; what he *forbids*, that you may *avoid* it; what he *requires*, that you may *perform* it. Study to know God's will, both as a part and a means, of that fear you owe Him: as a part of it, for it is what He requires. (1 Chron. xxviii. 9.) Know thou the God of thy fathers, (Rom. xii. 2.) That ye may prove what is that good, and acceptable will of God. (Hos. iv. 6.) My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I also will reject thee. Again, study God's will, as a means of that fear you owe him. Practice is the end that should be aimed at in seeking knowledge. We should study to know God's holy will, with a purpose, desire and design to do it, to conform to it. (Josh. i. 8.) This Book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night; that thou mayest observe to do according to all that is written therein. (Matt. xxviii. 20.) Teaching them to observe all things whatsoever I have commanded you. The commands of Christ should be taught, and therefore learnt, that they may be observed and obeyed. Therefore, my youthful friends, prize your Bible as the best of all books; prize it above gold, above much fine gold, esteem it sweeter than honey or the honey comb, (Psalm xix. 10.) It shows you how to get peace with God, how to please him, how to honour Christ and to get honour in his sight; it shows you how to get pardon of sin, how to behave yourselves in every station and condition, how to get a sanctified use of providences, how to save your souls, to escape hell, to get to heaven, and possess eternal glory. O let this best of books, be the chief subject of your study and meditation. How much time is wretchedly mispent, thrown away, lost, in reading useless, or worse than useless books. But seriously and diligently to read and study the holy Bible, is one good means to make us wise to salvation, holy in time, and happy to eternity.

[From the Sermon of Rev. Mr. FOXCROFT.]

The *first* sort of young persons to be exhorted are the habitually *secure* and insensible. Too many, I am afraid, there are of this unhappy character among our young people, as well as elder, notwithstanding the repeated solemn calls, warnings and exhortations they have had from time to time. Therefore there is need of this address to the secure. And O that we might succeed in these our last attempts!

Let every unconcerned unconvinced young man now before the Lord, consider I am particularly speaking to him, in the name of God, that God who searches the heart, who expects you to take heed how you hear, and will one day call you to an account: in his great and dreadful name, I say, I am now speaking to you. O consider this young man, and dare not turn away your ear, nor harden your heart: but hearken unto the voice of God, and see that ye refuse not him that speaketh from heaven. Harken to the counsel which is brought you, and send us not back to our Master with that melancholy complaint,—Who hath believed our report? We have laboured in vain.—Yet, be it so, our judgment is with the Lord and our reward with God!

But what arguments and expressions shall I choose? O that I might be directed to such, as shall affect and penetrate deep! God is our witness, whom we serve in the Gospel of his Son, that our heart's desire and prayer for you all is, that you may be saved. "Now, therefore, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God! and as workers together with Him we beseech you, that ye receive not the Gospel of God in vain." In the bowels of Jesus, and by all the compassion you owe to your perishing souls, we beg you, yea we command and exhort you by our Lord Jesus Christ, that you now, even now begin to consider your ways.

I. Then, Consider the great sinfulness of your present security. Great is your wickedness herein: your guilt is very obvious and prodigious. Your carnal security implies the blackest ingratitude, the basest disingenuity, the vilest injustice, rebellion and presumption. It betrays a secret infidelity, and proceeds from accursed principles. It is a manifest disobedience to the preceptive will of

God. It is slighting the threatenings of his law, a contemning the promises of his Gospel; and opposing the gracious designs of his word and ordinances and providences. It is a high contempt cast on the blessed God; it is a dishonourable reflection on his wisdom and love in Christ; it is a reproaching his justice, holiness and truth; it is a defiance of his infinite power; an abuse of his mercy, and a mocking of his patience! it is an insolent spurning at his favour, neglecting his service, misemploying the time and talents he has given you, and preferring the devil before him. Further, it is a denying the Lord that bought you, and trampling under foot the Son of God. It is also a resisting the Holy Ghost and doing despite to the Spirit of Grace.

Your security then is a heinous iniquity. And what is an unspeakable aggravation hereof, it immoveably fastens upon you the guilt of all your other sins. O secure young man, labour to see what horrible guilt lies upon you! And let the time past suffice to have been spent in this dreadful wickedness. Now awake to righteousness and sin not.

II. Consider the absolute inexcusableness of your sinful security. You have no plea in the world to cover your guilt. Your security is wilful and chosen. It is against many calls and cautions both in the word and providence of God; you cannot therefore plead, you have not been duly warned and called; God and men are witnesses to this. You cannot plead invincible ignorance of the way of salvation, the necessity of conversion, the need of convictions, and the methods in order hereto: for light has come into the world, and you choose darkness. You cannot plead insuperable difficulties in the way: for Grace is offered, Grace sufficient; and you refuse it. You cannot pretend want of encouragement; for great and precious promises are set before you. You cannot pretend want of helps to assist you; for you have all needful means of conviction and awakening. You cannot have the face to pretend want of leisure; that you have no time to attend the necessary care of your soul; being engaged in other matters of higher importance; for there is nothing of equal or comparable moment with that: or being as a servant in a continual hurry of care and employment, and not at your own disposal: for you may,

you should in this case, redeem time from your bed and table, and otherwise; as knowing you have a Master in heaven whose service must not be dispensed with on any score whatever. You cannot be so absurd as to pretend any unfitness of the present time, or say that you are too young, to concern yourself about the grave matters of religion: for that which is at all times your indispensable duty, and so necessary to your present, as well as future, safety and comfort, cannot be begun too soon. Besides, how many others no fitter by nature nor riper in years than you, have early sought and aright improved convictions, to their saving repentance? What then will you say, when God shall arise? How wilt thou answer it, O young man, when God shall bring thee into judgment, that thou hast not remembered thy Creator in the days of thy youth, but walked in the ways of thine own heart, and in the sight of thine eyes? Verily you have no cloak for your sin. Every mouth shall be stopped. Behold heaven, earth, and hell shall bear record against you; yea your conscience will be instead of a thousand witnesses, and strike you into silence and confusion. "Whoever remains graceless in the day of grace, will be found speechless in the day of judgment."



ADVICE TO AN APPRENTICE, IN A LETTER FROM
THE REV. MR. HERVEY,

[Concluded from page 22.]

SECONDLY.—*Obedience to his commands.*

See how fully the Apostle speaks to this purpose, Colossians iii. 22, "Servants obey in all things your masters according to the flesh." Observe likewise from this passage not only the necessity, but also a compass and latitude of your obedience, how large and extensive it is. It reaches not barely to a few, but to all and every instance. If you should receive orders that are ever so much against the grain of your inclination, you must force yourself to comply with them; receive them as you used to do nauseous physick; though they be unpleasant at first they will do you good, and be comfortable to you afterwards; your own pleasure must always stoop, and

give way to your master's. If he sets you such a task as is mean and ignoble, and such as (according to the expression of the world) is beneath a gentleman's son, do not scruple it dear brother, but dispatch it cheerfully. Remember who hath said, "Servants obey your masters in all things." And oh! remember, that he as well born and bred as we will, yet he that was higher than the highest of us all, even the most excellent and illustrious person that ever lived, condescended to the lowest and (as our fine folks would account) the most shameful offices. The Lord Jesus Christ, though the brightness of his Father's glory, disdained not to wash his disciples feet. Neither be dejected though you be treated in an unworthy manner, or set to do some mean or low office for him, or his family; but rejoice rather in that you are made like unto your Redeemer, and in the happy prospects you will have of becoming great in heaven, by being so little on earth. I am aware that this piece of advice is not so unexceptionable as the rest; it may possibly be adjudged the mark of too yielding and sneaking a spirit; but never forget, that the things which are most highly esteemed by God, are held in least repute by men. I know and am sure, that if any apprentice would make such a compliance for the sake of preserving peace, and out of conscience to the command of God, and with an eye to the example of Christ, there is a day coming when he will not repent of it; when it will not be deemed a blot in his character; but be an ornament of grace to his head, and more comely than chains about his neck. Well, you see your obedience must be universal; you must come when he calls you, and go where he bids you, do all that he commands you, and let alone all that he forbids you. This moreover must be done, not grudgingly, or of necessity, but readily and gladly; for hear what the Scripture saith, "Whatsoever ye do, do it heartily; and again, with good will doing service;" so that we must not creep, but be quick and expeditious in our business howsoever disagreeable. You must not go about it with grumbling words and muttering in your mouth, but with so satisfied an air as may shew that you are pleased with whatever pleases your master.

Thirdly, *In faithfulness in his business.* This is the last branch of your duty to your master: and since Moses has

obtained an honourable testimony, on this account, be you also faithful in all his house. You may find this, as indeed all the qualifications of a good servant, described by St. Paul, (Tit. ii. 10.) "Not purloining," says he, "But shewing all fidelity." You are charged not to purloin, i. e. not to keep back from your master, nor to put into your own pocket, nor to convert to your own use, any of that money which in the way of trade, passes through your hands. You were taught from your childhood, to keep your hands from picking and stealing, and I hope you abhor such abominable practices from the bottom of your heart. You must not sell at a cheaper, and buy at a dearer rate, in order to have some valuable consideration made you privily in your own person: these differ from robbing on the high-way, (they are flagrant acts of dishonesty, and will cry to heaven for vengeance,) only in being less open and notorious. Such tricks and villainous devices do the same thing by craft and treachery, as house-breakers do by force and violence; therefore, dear brother, denounce, detest, and fly from them as much as from fire, arrows, and death. Besides you are not only to abstain from such clandestine knavery, but also to shew all good fidelity. What is meant by this, you may understand by reading how Joseph conducted himself in Potiphar's service. Your master it is likely will commit the management of some of his affairs to you; and you must endeavour by a discreet behaviour, and pious life, to bring the blessing of the Lord upon all that you take in hand. You must lay out your time and your labour, and give all diligence, to answer the trust reposed in you. You must not delay the business that is urgent; nor do your task by halves, nor transfer that to others which is expected you should do yourself. The slothful man (says Solomon) is brother to him that is a great waster; therefore you must avoid idleness, and carelessness. In a word you must do nothing knowingly and wilfully that is likely to impoverish your master, but seek by all lawful and laudable means to increase his substance; all this you must observe not only when he stands by you, and inspects you, but when his back is turned, and you are removed from his view, otherwise your service is nothing but eye-

service, such as will prove odious to man, and is already condemned by God, for if you appear to be industrious and in earnest, before your master, but to loiter and trifle when out of his sight, you will be chargeable with hypocrisy, a sin extremely hateful to Christ, and grievously pernicious to the soul. But I am afraid I tire you; this one sentence therefore and I have done. You must carry yourself throughout the whole of your apprenticeship, so respectfully, so obediently, so faithfully, that, at the end of it, you may truly say with Jacob, "With all my power I have served your father." I had more to write, but will send you (if you care to accept it) the remainder some other time. May God bless you all, and your affectionate brother, &c.

CATACOMBS OF EGYPT AND ROME.

"THE Egyptians," (says the New Edinburgh Encyclopædia,) "believing that if the human body could be kept entire, it would be revisited by the soul, contrived, by means of embalming, to preserve it from decay. Then it was deposited in catacombs excavated in the earth, to await the return of the animating principle. Hence resulted those wonderfully extensive and intricate subterranean galleries and chambers which have remained to the present day.

"Excavations are always found in the vicinity of the most extensive cities; and they are always seen in remote and sequestered places. But those of Thebes, from the reputed splendour of the city, have been viewed with peculiar interest during many succeeding ages.

"The whole chain of mountains in the neighbourhood of Thebes is penetrated for almost three fourths of its height, by an incredible number of openings, leading to an immense labyrinth of catacombs.

"The catacombs of Rome, like those of most other places, are long, narrow, subterranean galleries, crossing each other at right angles, or passing off obliquely. Chambers at each side occasionally appear, and a glimmering of light is admitted by openings above, distant by intervals of 200 yards or more. But in the interior it is as

dark as night. The excavations are invariably under the earth, in the pizzolana whereon the city is built; they are necessarily narrow to preserve the roof, and, in some parts, are vaulted. Nevertheless the earth frequently detaches itself from above, and obstructs the passages, or totally blocks them up. There are cavities along each side, which have formerly been appropriated for the reception of lamps; and deep niches penetrate into the walls, wherein the bodies of the deceased were deposited. These niches are invariably in proportion to the size of the individual; those of women and children being smaller than the rest.

“The bodies are regularly arranged in one tier of niches above another, along the sides of the galleries, each niche of sufficient capacity according to the number it was required to contain, and closed at the foot by a single brick. In general, the galleries can admit of a man traversing them with facility, and there two or three rows of niches are seen; in some places they are more lofty, and Bosio relates, that one he discovered was so high, as to receive eight or ten bodies above each other in the sides. Parts of the same gallery, however, were so low, that he had to advance bending downwards, or crawling on his breast, to the different streets and passages; probably the consequence of the superincumbent earth having given way.

“The cement, by which the tombs are closed, unless where yielding from too great desiccation, is yet entire; and on removing the brick to inspect the interior, the skeletons of the deceased appear in good preservation. In elucidation of this fact, let us quote the words of an adventurous explorer, who recently penetrated these gloomy mansions. ‘The brick obstructing the aperture of a catacomb being removed, a body, apparently that of a young woman, was discovered. Even yet, all the teeth were preserved in her jaws. Her bones were totally covered with stalactites, exhibiting a most singular spectacle; for the light reflected by the motion of the torches, seemed to animate the body, and the image of the spectator was multiplied a thousand fold, by the most entire portion of the skull.’—‘Another tomb was opened, wherein a skeleton, turned toward the east, was seen. The hands were crossed on the breast, and but few teeth were in the jaws; it seemed to be that of an old man.

When my guide stretched out one arm to the head, and the other to the feet, designing to raise the skeleton, it immediately fell into a whitish humid dust. Nothing except the substance of the teeth, which were eleven in number, remained: the whole skeleton had vanished from view.'

"In another part of the catacombs there was found a horrible kind of pineers, with which the flesh was torn from the bodies of the martyrs; and also vessels full of concrete blood, which crumbled to earth, but on being wetted, immediately shewed its crimson hue."

THE sketches we have given of the Catacombs of Paris, Egypt, and Rome, powerfully attract our attention to this truth, "*The grave is the house appointed for all living.*" This whole world is but a vast CEMETERY. Think of the dust of a hundred and fifty generations, consisting of from five hundred millions, to eight hundred millions of our race, as sleeping with its parent earth! Who slew this hundred thousand millions, and laid all their pride and glory in the dust? The monster SIN. Nor has his ruthless hand been confined in its works of desolation to this planet. He has extended it among the morning stars,—extinguished the splendour of myriads, and consigned them to the blackness of darkness.

He claims the prerogative of bringing the present generation, and all succeeding generations to the grave. Nor can his claim be resisted. "For it is appointed unto men once to die; and after that, the Judgment." Here we are constrained to inquire after the conscious spirits which once inhabited the dust now reposing in catacombs, and other cemeteries. They have all gone to God who gave them to receive according to the deeds done in the body. Of what importance to them now, is any circumstance of mortal life, further than as it contributed to form their moral character? Will not the same be true of us, in a very short period? Where will our spirits be in one hundred years from this? How shall we then view the mere earthly pursuits which now interest us so much? If while our bodies were mouldering in the tomb; what if some of our conscious immortal parts should find themselves in those deeper, darker regions for souls, where the SECOND DEATH reigns with all its terrors?

THOUGHTS ON ELEMENTARY PRINCIPLES OF NATURAL PHILOSOPHY.

OUR investigations in Natural Philosophy, in this Number, will be directed to those parts of it which are more commonly called Astronomy. In contemplating the solar system, we find a glorious centre. The circumstances, movements, and appearances of all the rest of the system, depend on this CENTRE.

The solidity, density, and weight of bodies diminish, as the distance from the sun is increased. When a cubic inch or cubic foot of water, is made the measure, and called 1, the average density and weight, in the different planets will be nearly in the following proportions. —Mercury 9, Venus 6, Earth 4 1-2, Mars 3, Jupiter 1 1-4 Saturn 1-2, Herschel, not accurately ascertained. It is obvious, therefore, to youthful capacities, that the solidity and weight of a cubic foot of matter in Mercury, is eighteen times greater than in Saturn.

We may observe further, that light and heat decrease as bodies are removed at greater distances from this centre: they diminish as the squares of the distance increase. At a given distance taken as one for future measurement, we arrive at the following conclusions. At twice that distance, or two, the light and heat are four times less, for 2 times 2 are four. At thrice the distance they are nine times less, for 3 times 3 are nine; and in this ratio, 4 times 4 are 16; 5 times 5 are 25. These calculations demonstrate at once, that those bodies nearest the sun, not only feel most of his life-giving influences, but they will most brightly reflect his glorious beams.

But there is another thought respecting the solar system which deserves expansion. The hourly motions of the planets in their orbits are unequal. Not only must the Divine Architect have at first imparted to some of them more velocity in their PROJECTILE force, than to others, but the very principle of attraction tends to make bodies nearest the sun move with greater rapidity. This we find to be true with respect to the planets. The hourly motion of Mercury in its orbit, is 114 thousand miles; of Venus 81 thousand; of the earth 68 thousand; and of Herschel only 15 thousand.

This conclusion irresistibly follows, that the nearer revolving bodies approach to the centre of the solar system, the more rapidly they will move in their orbits.

Now suppose a spherical body, to have a projectile force,—a movement directly forward, in the planetary system, and that it should cease to feel the power of attraction towards a centre, what would be the consequence? Obviously this, that such body would fly off in a tangent and recede further and further from the centre forever. Conceive of this earth in these circumstances. It would cross successively the orbits of Mars, Jupiter, Saturn and Herschel, till its progress could no longer be marked by limits known to the finite mind. How full of terror the thought of such an event.

Here let us revert to the thought in our first Number, that God is the SUN and CENTRE of the moral universe. All *holy intelligences* revolve in orbits where his moral perfections and Divine efficiency influence all their circumstances, movements and appearances. Holy love is MORAL GRAVITATION. The greater nearness we attain to the Father of our spirits and his Son Jesus Christ, in devotional and holy conformity to the moral course of his appointment, the greater the moral density and worth we shall possess. Moral worth is nothing more nor less than tending to God and holiness as a centre. Besides, the nearer we revolve to this MORAL CENTRE, the more spiritual light and warmth we shall enjoy, and the more brightly we shall reflect the rays which we receive from the INEFFABLE THRONE. This is the way to shine with peculiar effulgence in the firmament of glory. Nor should we forget that moral approximation to the Deity will increase the velocity of our movements in his service. The rapidity with which Gabriel wings his flight to bear the messages of the Eternal, is to be attributed to this cause.

How interesting the reflection, that the principle of divine love, binding and impelling holy intelligences in their orbits, will be actually attracting them nearer and nearer to God forever. The period will arrive, when the least of all the saints shall possess more moral worth, shine with more brilliancy, flame with more ardour, move with more moral celerity, and enjoy more felicity, than the highest seraph has ever yet done. Yet this moral approxima-

tion will forever leave the nearest creature infinitely removed from the TOPLESS THRONE.

A most distressing reflection here occurs, that the moral agent in motion, not feeling the influence of holy love attracting and binding him to God, is receding more and more from moral worth, spiritual light and warmth, and all their interesting attendants. Already he is without the orbits of all creatures who love and serve God, and is moving towards darkness where no human conception can long trace him. How overwhelming the thought to correct moral sensibilities, that the most moral of the UNHOLY who peruse this, if not brought to feel the attraction of holy love to God, will continue receding from him till the period shall arrive when more hostility to the Creator, more malice towards creatures, and more misery will be felt by that soul, than now swells and wrings the heart of the prince of darkness. But I forbear to expand a thought so full of terror. Let each of us devoutly offer to God the prayer of the Psalmist, "GATHER NOT MY SOUL WITH SINNERS."

AMERICAN EDUCATION SOCIETY.

The SEVENTH REPORT of this Society has been politely handed us by its Treasurer. We rejoice in the evidence it affords of the increasing influence and utility of this excellent Institution. We were intending to give our readers an abstract of its origin and progress, when we opened to an able one on the pages of the Missionary Herald, which is condensed precisely to our limits.

ORIGIN AND PROGRESS OF THE SOCIETY.

"In the summer of 1815, a few young men in Boston thought it their duty to educate a pious young man for the ministry. They met the first time for consultation, at the study of our lamented friend and brother, the Rev. Joshua Huntington. The subject magnified in importance and at an adjourned meeting several other gentlemen were invited for the purpose of ascertaining whether it was not their duty to educate more than one; and if so, how many; and in what manner? The subject here opened

in still greater magnitude, and at another adjourned meeting, in the Vestry of Park Street Church, where the neighbouring clergy and others had been invited to attend, the American Education Society was formed, August 29, 1815; and the Act of Incorporation was obtained, December 6, 1816. Fear and trembling then mingled with ardent hope. The difficulties to be anticipated from the novelty of the undertaking, and from the jarring elements of denominational and local feeling, assumed in the eyes of many an imposing aspect; and some sincere friends of the object more than doubted the practicability of uniting, in its favour, the energies of any considerable portion of the Church. But, the providence of God had proclaimed that "something must be done;" many hearts responded, "something shall be done." Heaven smiled on the incipient measures that were adopted, and in the first year of its existence, the Society received into its treasury \$5,000; and the second year, \$7,000; the third year, \$6,000; the fourth year, \$19,000; the fifth year, \$9,000; the sixth, \$13,000; the seventh and last, \$17,000, besides a bequest of \$2,500, and important aid to a large amount in board and clothing, tuition and classical books, making a total in cash, of \$76,000. This Society has now a permanent fund of \$21,800, and has afforded assistance since its organization, to three hundred and fifty-four young men.

—GREAT EFFECTS RESULT FROM LITTLE CAUSES."

YOUNG MEN'S AUXILIARY EDUCATION SOCIETY OF BOSTON.

In our last number we not only named the American Education Society as deserving to be noticed on our pages, but we engaged to introduce to our readers, a promising child of this beneficent Parent Institution. Since that time we have enjoyed the high gratification of attending the fourth anniversary of the Boston Young men's auxiliary Education Society. The Rev. Justin Edwards of Andover preached on the occasion from Neh. vi. 3.—"I am doing a GREAT WORK so that I CANNOT come down." The discourse was ABLE and ELOQUENT, leaving a deep impression of the importance of special exertions to perpetuate and increase the number of qualified and faithful labourers in the Gos-

pel vineyard. Each friend to Zion, must bid this interesting Society Godspeed. With its present officers and members, and with the high and holy motives they have to press forward, we are confident, that it *will* not, it cannot languish. We rejoice in being able to present our readers with an epitome of its history, kindly handed us by one of its active members, sincerely hoping that its publication may induce many young men in other sections of the country to GO AND DO LIKEWISE.

DURING the fall of 1818, a young gentleman* of this city started to his friend the idea of attempting to aid the American Education Society, by subscription, among the young men of Boston. These two individuals agreed to open a subscription paper, and to head it with their own names. This done, they procured the subscription of their fellow boarders; enlisted them in favour of the object; furnished them with similar subscription papers; and requested that an effort should be made by each to procure the membership of their friends. The hopes of the original projector brightened at every step; the subject being proposed, met the approbation of the young men generally. It was soon thought expedient to call a meeting, to explain more fully the object, for which the money was solicited.

Accordingly, after printed and verbal notice was extensively circulated, a meeting was holden, in the Vestry of Park Street Church, on Wednesday Evening, Dec. 16, 1818, for the purpose of taking measures to organize a society, auxiliary to the American Education Society. Mr. Noyes was here called to the chair. After a prayer, and a free discussion of the object for which the meeting was called, several resolutions were passed; among which was the following; "that the members of this meeting will do all in their power, during the time which shall intervene, previous to the adjourned meeting to procure the subscriptions of the young men, not exceeding thirty-five years of age, throughout the town.

An adjourned meeting was holden Jan. 20, 1819, at the Supreme Court Room; when a committee, previously appointed for the purpose, reported a constitution.

The Society was now organized by adopting the constitution, and choosing officers. Francis C. Gray, Esq.

* Mr. Daniel Noyes.

was chosen President. By this time, the Society had already the names of four hundred members; and ever since, with "onward" for its watch-word, it has increased in stability, firmness and resources. Experience however has proved, that, to continue a large society in this city, especially among this class of the community, constant vigilance and activity is requisite. Young men, generally, are not permanently located; and therefore however ready, and disposed, they may be, to aid in an object so laudable, as that for which this Society was instituted, yet, their frequent removal from town, must eventually render a society almost extinct, unless its friends are constantly employed in procuring members, to fill the places thus vacated. The first year's labours, enabled the directors to pay to the Parent Society \$500; and the report* presented, and the speeches made, at the first anniversary, were well calculated to excite the members to renewed exertions. The second year \$500, was paid; and at the anniversary, a report, written by the individual who first projected the Society's formation, was read; Rev. Samuel Farmar Jarvis, D. D. was now called to the presidency. A subscription was opened during the autumn of 1821, to afford an opportunity to those who were disposed to contribute more than their yearly subscription; and in a short time over \$200 was subscribed: so that the Society's third payment to the Parent Institution was swelled to \$714. The anniversary of the last year was celebrated, by an appropriate sermon from the Rev. President. This year William P. Green, Esq. has been chosen President, and Rev. Benjamin B. Wisner vice President. By the Treasurer's report, presented at the annual meeting, in January last, it appears that \$1000 has been paid to the American Education Society, the last year: making the total amount contributed since the organization of the Society, \$2714. Worthy as this sum is of the young men of this City, and conclusive as may be the inference drawn from the foregoing statement, that there are in this numerous class of our citizens, many who possess a highly becoming zeal for the promotion of the best of causes; yet it is no less evident to those who have attended to the subject, that if suitable exertions

* By Mr. David Hale, Jr.

were made a much larger number of subscribers could be obtained, and the annual resources of the Society be increased to a degree that would surprize all.

In the field of MISSIONARY ENTERPRIZE, the labours and fruits of every succeeding month, are deepening the conviction that much ought to be attempted and that by the blessing of "the Lord of the harvest" much may be accomplished, for enlightening and reclaiming an apostate world.

BIBLE CLASSES.

In our last number, we alluded to the efforts of several Ministers in Boston and the vicinity, for the religious improvement of the young in their Congregations; particularly by means of Bible Classes; and promised to notice the subject again in future numbers. The first of these was established in *Park-Street Congregation*, of which the Pastor, at our request, has furnished the following account.

"The Bible Class in Park-Street Congregation, was commenced in the latter part of September; and consists of both males and females of twelve years of age and upwards. It was formed, and has been conducted, by the Pastor, in conjunction with the Rev. Mr. Wilbur. At the preparatory meeting, thirty-six females and eighteen males were present. The present number associated is *two hundred and thirty-six*; * of whom sixty-six are males and one hundred and seventy females; the great body of whom are between 15 and 25 years of age. They meet on Wednesday evening, once in a fortnight. The following mode of instruction is adopted. WILBUR'S Biblical Catechism is made the Text-book. The pupils are divided into six classes: four of females, and two of males. Six questions are given out every evening, one to each class; the answer to which, some one member of each class is called upon to repeat from

* The number actually present usually exceeds 300; though but 236 are actually associated.

memory. The repetition of the answer is followed by remarks from the Instructors, either critical, explanatory, doctrinal or practical, as the subject suggests and requires. A principal object, however, has been to make a direct and personal application of the passages recited and the truths taught to the conscience and the heart. Every Lecture commences and closes with prayer.

It was originally proposed that the meetings should be held *every week*, as soon as the number, who would thus associate, should be ascertained; and that, every other week, the pupils should study the historical books of the Old and New Testament. This latter course was to be commenced with a series of lectures on the languages of the original Scriptures and their early versions; their authenticity and genuineness, the truth of their history, and the Nature and Evidences of their inspiration. These were to be followed, as the successive books occurred, by appropriate lectures on the plan and subject of each book, its age, author, history, &c. &c. When these shall have been given, it is intended to begin the study of the historical books themselves—one or more chapters being appointed for a lecture, as the case may require. In this course, the pupils will be advised to procure the historical catechism of EMERSON; and at each lecture, will be first questioned as to the facts recorded, and the instructions which they communicate. It will then be the design of the Instructors to furnish such information as may appear necessary, concerning the geography of the country referred to, its government and laws, and the character, manners and customs of its inhabitants; to remove apparent difficulties and objections; and to render the leading truth taught in the given passage directly practical. The pupils will be advised to take notes of what they hear; and at each subsequent lecture will be examined as to the important features of the preceding.

The course of historical instruction has hitherto been prevented by the religious state of the Congregation and particularly of the Biblical Class itself. At the preparatory meeting, an unexpected solemnity and tenderness were discoverable in all who were present. The instructors, though believing that God would bless his own

truth, had not anticipated a blessing on their labours before they were begun. What they witnessed, however, on that occasion forcibly reminded them of the promise, "Before they call, I will answer; and, while they are yet speaking, I will hear." Since that time, the attention to religion among the pupils, and in the congregation, has been such, as to render the commencement of the course of historical instruction impracticable. The design, however, is still kept in view; but though the immediate accomplishment of it is in itself desirable, yet the Pastor would rejoice in being compelled to postpone it, until not only all the youths thus associated, but all the congregation, were introduced into the family of Christ.

With regard to that part of the course already commenced, the following advantages are conceived to attend it.

The pupils commit to memory a large number of the most important passages of the Scriptures. These will probably be retained through life.

They are led to examine these passages, with a direct reference to the important truths which they communicate.

They investigate all the doctrines of the Scriptures for themselves, and the scriptural evidences by which they are supported.

Their attention being secured; the best opportunity is furnished to apply the truths thus taught immediately to their own hearts.

The Spirit of God may be expected to bless his own truth. On this point the language of *Experience* is already decisive.

With regard to the advantages, which may attend the proposed course of historical instruction; as it is not yet commenced, nothing need be said respecting it."

Of the classes in the Old South Congregation, the Pastor of that Society has, at our request, furnished us with the following account.

"There are two classes; one of young ladies of fifteen years of age and upwards, consisting of about ninety

members; the other of young men of sixteen years of age and upwards, consisting of about forty-five members. They were established about three months since, and meet, at present, once in four weeks, on the same day; the female class in the afternoon, and the young men's in the evening. The meetings will probably be soon increased to once a fortnight. They both meet on the same day, and recite the same lessons, for the convenience of the Pastor. The class for young men was commenced at their special request. The method of instruction is the following. The pastor first delivers a course of lectures, six or seven in number, on the authenticity, credibility and inspiration of the Scriptures, and the manner in which they should be read and studied by private Christians. Of each of these lectures, after delivering it, he gives them an abstract, of which they take notes with a pencil, which are written out as soon as convenient with a book prepared for the purpose, with such enlargements from the lecture as they may have retained in their memories; and carefully studied previous to the next meeting. After the lecture has been delivered and the abstract given, the classes are examined by the Pastor on the preceding lecture, and the exercise concluded with a practical application of the subject recited, to the conscience and the heart. After this preliminary course is finished, it is intended to commence with the book of Genesis and go through, in the first place, with the historical parts of the Bible, then with the Epistles, and with the other parts in such order as shall be found most expedient. In this part of the course the following method will be pursued. For example, let the two first chapters of Genesis be assigned for one lesson. The Pastor will at one meeting of the class notice and give the explanation of the various difficulties that may occur to the attentive reader; he will then mention the several doctrines taught in these chapters with the evidence they furnish of their truth, occasionally referring to other parts of the sacred volume, where they may be more fully or distinctly revealed. Of these remarks the members of the class will take notes in the manner before described. At the next meeting, after the lecture on the two or three subsequent chapters has been delivered, the class will be examined on the chapters which were the subject

of discussion in the previous lecture, by questioning them—first upon the chapters themselves as contained in the Bible, noticing as they occur the difficulties of which the solution had been given at the last meeting; and then upon the account which had been given of the doctrinal instruction communicated in this portion of the word of God. After which the exercise will be concluded with a practical application. In studying the New Testament the References and Key appended to the edition lately published in this City by Mr. Wilbur will probably be used.

Without intending any reference to other methods of communicating biblical instruction to the young, the following may be stated as some of the advantages of the method which has just been described.

I. It compels the Pastor to study the Scriptures themselves with care, and may furnish him with materials for lecturing at a future period to his Congregation; a method of preaching by far too much neglected at the present day

II. It furnishes the members of the class with information respecting the evidences of revelation, the manners and customs of the people to whom the Scriptures were originally communicated, &c. &c. which, though not essential to salvation, will be gratifying and profitable to them through life.

III. It exercises the judgment as well as the memory and the conscience, and may therefore contribute to their intellectual as well as moral improvement.

IV. It brings the doctrines of the Bible before their minds in the order and connexion, and in the very aspect in which they are communicated by the Holy Spirit.

V. It is calculated to induce a habit of attention to the instruction imparted in every part of the sacred Scriptures when perusing them in course, and thus to correct the very common practice, even among Christians, of reading their Bibles without observing the *sentiments* intended to be communicated by the Holy Spirit.

VI. It furnishes the Pastor with an opportunity of making a practical and personal application, to this interesting portion of his flock, of *every part* of the sacred volume."

It gives us no small pleasure to detail the successful efforts of Boston Ministers, in collecting around them ZION'S HOPES, expanding their memories, enriching their understandings, elevating and refining their taste, and what is of still higher importance to youth as immortal beings, impressing the conscience, and by the blessing of God, purifying the heart, and controlling the will. Other Congregations are adopting similar methods of instruction, and we hope to be favoured with a full account of their efforts and their success or future numbers.

LEARN TO STOOP.

(Related in a Letter from Dr. Franklin to Dr. S. Mather.)

"The last time I saw your father was in 1724. On taking my leave, he shewed me a shorter way out of the house, through a narrow passage, which was crossed by a beam over head. We were still talking as I withdrew, when he said hastily, *STOOP! STOOP!* I did not understand him till I felt my head hit against the beam. He was a man who never missed an occasion of giving instruction; and upon this he said to me, *You are young, and have the world before you; STOOP as you go through it, and you will miss many hard thumps.* This advice, thus beat into my head, has frequently been of use to me; and I often think of it when I see pride mortified, and misfortunes brought upon people, by their carrying their heads too high."

JUDICIOUS REPROOF.

Dr. Gifford, as he was one day showing the British Museum. to strangers, was very much vexed by the profane conversation of a young gentleman, who was present. The Dr. taking an ancient copy of the Septuagint, and shewing it him, "O!" said the gentleman, "I can read this." "Well," said the Dr. "read that passage;" pointing to the third commandment. Here the gentleman was so struck, that he immediately desisted from swearing."

The following Hymn, from the pen of Rev. J. NEWTON, is inserted, as adapted both to the season, and to one Essay in the present Number.

SEE how winter's icy hand
Has stripp'd the trees, and seal'd the ground !
But spring will soon his rage withstand,
And spread new beauties all around.
My soul a sharper winter mourns,
Barren and fruitless I remain ;
When will the gentle spring return,
And bid the graces grow again ?
Jesus, my glorious Sun, arise !
'Tis thine the frozen heart to move ;
Oh ! hush these storms, and clear my skies,
And let me feel thy vital love !
Dear Lord, regard my feeble cry,
I faint and droop till thou appear ;
Wilt thou permit thy plant to die ?
Must it be winter all the year ?
Be still, my soul, and wait this hour,
With humble prayer, and patient faith ;
Till he reveals his gracious pow'r,
Repose on what his promise saith,
He, by whose all-commanding word,
Seasons their changing course maintain,
In ev'ry change a pledge affords,
That none shall seek his face in vain.

TO READERS AND CORRESPONDENTS.

We thank the Christian friends whose communications have enriched the present number of the Monitor. We hope to receive from them other articles as often as their multiplied labours admit of their contributing. We shall probably introduce more miscellaneous matter in succeeding numbers than we have yet done. We wish to glean frequently in the field of human science, but to lay all our sheaves at the feet of Christ.

We renew our request that able pens would condescend to use this publication as the medium of addressing that portion of the young for whom it was principally designed, and also to give hints to parents, &c.

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NO. 3.

IMPORTANCE OF SCRIPTURAL KNOWLEDGE.

MULTITUDES, with less wisdom than Solomon, will respond to his language, that "for the soul to be without knowledge is not good."—"Wisdom is the principal thing." Scientific knowledge expands and enriches the intellectual powers of man. It qualifies him for higher degrees of enjoyment, and greater measures of usefulness, than could fall to his lot without it. But it must not be forgotten, that all our knowledge except that which respects God, and the concerns of his moral kingdom, will terminate with mortal existence. The admission that the Scriptures are the word of God, must of itself imply, that the knowledge they reveal is pre-eminently important. Without rank infidelity, who can deny that the *truths* and even the *words* of DIVINE REVELATION, should be riveted in the memories and engraven on the hearts of all ages, but especially the young.

"Every word of God is PURE," "and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

Mere human composition abounds with imperfection and error; "but the Law of the Lord is perfect." Eternal truth diffuses light and glory from every sentence.—The human mind is ever active. If it be not conversant with *useful truths*, it will be with *pernicious errors*. Since the oracles of God reveal unadulterated truths of eternal importance to the human race, they must unquestionably, be the best companion and the safest guide of souls. "Therefore shall ye lay up my words," (saith Jehovah) "in your heart and in your soul." We are required to have every avenue to our souls occupied with divine revelation. Our memories must be stored to the extent

of their capacities, with truths of essential and practical importance. Our understandings must be filled with this divine light. *ALL* our affections must be elicited and regulated, and all the volitions of our wills must be governed, by the word of God. How exceeding broad is this divine requirement. If obedience to it be difficult, it is necessary.

Do our readers wish to worship God acceptably? You must obtain right apprehensions of his attributes and government from his word. Would you feel yourselves sinners? let the divine law convince you. Would you tremble in view of your guilt and danger? Pass near the foot of Sinai, and let its thunders arouse your sleeping consciences. Do you desire deliverance from condemnation? Prostrate yourselves beneath the cross and let the blood of the expiring Redeemer wash away your *guilt*. In one word, do you desire to have your views correct, your affections pure, your hopes stable, and your joys real? You must draw all your articles of faith, your rules of practice, your incitements to obedience, your hopes and consolations entirely from the Scriptures. The truths of the Bible must be uppermost in your minds and govern your actions, words and thoughts.

Christians need to have their minds richly replenished with the *very words* of inspiration, that they may precisely understand the foundations of their faith and be able to explain and defend it; that they may know the grounds of their hopes, and be ready at all times to assign the *reasons* of their hopes to the inquiring. Pertinent texts of Scripture, judiciously selected and adduced in the spirit of meekness, will sooner silence the cavils of unbelief in mere speculative believers, than all the studied arguments of mere polemical theology. Minds richly stored with portions of Scripture, are better prepared to resist temptation, to enjoy prosperity, to sustain the shocks of adversity, to be comfortable when sight and hearing fail, and even to triumph over death, than other minds are.

When false teachers are beguiling unstable souls, the hearer whose mind is replenished with eternal truth will involuntarily bring them to "the law and the testimony" and reject their errors. And the sword of the Spirit is mighty to parry temptations and vanquish the adversary.

Besides, how often will passages of Scripture which have been treasured in the memory occur to guide in duty, to humble in prosperity, and to comfort under trials, when the word of God would not otherwise have had access to the mind. And will it not under these circumstances be eminently useful, and to the pious, peculiarly precious. Go to the pillow of sickness or infirmity. Observe an immortal being too sick or too blind to read; too weak or too deaf to hear others read; that soul may be awakened and sanctified through truths treasured in the memory. Or if pious, what unspeakable satisfaction would it then derive from revolving in the mind loved and comforting truths of the Bible. And when the spirit should be quivering on the cold lips, unconscious to surrounding objects, how could it recline on some immutable promise of God, and be wafted on its angelic wings to the abodes of celestial glory.

It is much to be lamented, that even *Christians* in general are but babes in Scripture knowledge, when they ought to be men. Must we not pronounce this ignorance inexcusable, while the inexhaustable mines of divine knowledge are opened before us, and inestimable treasures might be obtained would we but "search the Scriptures." If guilt stare us in the face in view of our past lives, let us resolve that in future we will be more obedient to the requirement of Jehovah. "Ye shall lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes." Like those persons of treacherous memories, who are accustomed to bind something on their hands to remind them of things which they are particularly solicitous may not be forgotten; let us make every member of our bodies and every object with which we are conversant, a *memento* of some Scripture truth. When we consider the human form; let it remind us, that we are "fearfully and wonderfully made." When we contemplate the infinitude of that wisdom and power which spread out the heavens as a curtain, let us be reminded, that "God telleth the number of the stars and calleth them out by their names." Whenever we tread the dust, let us remember, that "dust we are, and unto dust we must soon return." The truths of God's word must be as frontlets between our eyes. Our coun-

tenances must always express our veneration and love for the sacred Scriptures. We must prove to all around us that they are our study by day and our meditation by night.

But if ALL are required to have their minds richly stored with the word of God, how manifest that the period of life most favourable for acquiring Scriptural knowledge, should be faithfully improved. The morning of life is that season. With many youths it is their only time of probation. The motives for daily and devoutly searching the Scriptures, are therefore peculiarly pressing upon the young. Be entreated then, ye dear youth who may peruse this; be persuaded to let the word of Christ dwell in you richly in all wisdom. Improve every convenient opportunity, alone and associated, on the Sabbath and in the week, for increasing religious knowledge. Establish regular habits of committing the truths and the language of Scripture to memory. Give them access to your consciences and to your hearts. Let their motives govern every affection of your souls and every action of your lives. In one word, only love, study and obey the word of God and all its most precious promises are yours.

ANALOGIES BETWEEN THE KINGDOMS OF NATURE AND GRACE.

ESSAY No. III.

The path of the just is as the shining light, that shineth more and more unto the perfect day.

SOLOMON.

THE inspired volume abounds with metaphorical language. But truth, simplicity, elevation and grandeur, characterize the figurative language of the Bible. The Wise man's language used as our motto, is proof of this.

The most critical examination of this passage, will leave the deepest impression, of the many points of coincidence between the constant course of the just and the dawning of the day. Besides, what more easy subject

for the comprehension even of the unlearned, than the gradually increasing twilight as descriptive of the Christian's progress towards the light of eternal day. This is that simplicity which so eminently contributes to the universal utility of the word of God. Yet while the metaphor is taken from an object familiar with our whole race, it is elevated, and pleasing, and *grand* to the most cultivated taste. Creation seems to smile and rejoice when day is ushered in anew. To connoisseurs of taste, the sublime and beautiful in nature, appear to the highest advantage when viewed by the morning twilight. On this account scientific travellers choose to climb the heights of Mount *Ætna* in the night, that from the elevation of its summit they may witness the gradual disclosure of the surrounding scenery. The beauty and sublimity of the prospect is indisable when they behold the darkness of night progressively dispelled, the brown forests and the variegated landscapes successively appearing, and the whole crowned with an unclouded sun emerging from the ocean.

But Pisgah's top in the path of the just, presents scenes still more delightful to the eye of spiritual discernment. Let us then turn our attention to the striking coincidences between the path of the just and the morning twilight, in their COMMENCEMENT, their PROGRESS and their CONSUMMATION.

A few words of exposition may here be useful. By "the path of the just" we are to understand the general course,—the settled customary way of the pious. Religion does not therefore consist in a sudden change of speculative views, in temporary impulses of the passions, or in a mere format regard to certain religious rites and modes, or in them all united. But it habitually affects the head, the heart, and the life. The term *just* is in the Hebrew *plural*, signifying justified persons, those who on account of the Saviour's mediation, are justified before God. Such persons are gradually progressing towards perfection in the divine life. Let us now proceed,

FIRST; To consider some coincidences in the morning twilight and the COMMENCEMENT of the Christian's course. They are both from God. It is HE that causeth the day-spring from on high to know its place, and

it is HE who begins the work of grace in the soul. Men may light their lamps and kindle a thousand fires, and yet do nothing towards producing the light of day. And all supposed *spiritual* lights which do not proceed from the renovating influences of the Holy Spirit, are but glimmering sparks of human kindling, and are different in their nature from the rays of the Sun of righteousness.

Again, there is a period, whether it be observed or not, when the first rays of light enter the horizon. A longer or a shorter time may elapse before they are discovered, and it may sometimes be difficult to discern whether the day be broke or not. But there is an instant when the night ceases and the day begins. Such is the representation given of the commencement of the Christian's course. Fallen men are always darkness before they are light in the Lord. There is, therefore a moment, when God who commanded light to shine out of darkness, begins to shine into their hearts, to give them the light of the knowledge of the glory of God in the face of Jesus Christ. Reason sanctions this Scripture view of instantaneous regeneration. If men by nature are going from God, and Christians are approaching towards him; then there must be a time when they cease to go from him, and begin to go towards him. Divine light may be commenced in the soul a longer or shorter, period before it be observed as such. Much perplexity may attend the determination of the question, whether there be really spiritual light or not. But its existence is not affected by this perplexity, and the consequences of its existence in removing darkness and giving more correct views of objects are the same. The morning is often attended with clouds. At such times it may be much longer before the light of day is distinguished than others. Still the day commenced as certainly, and advanced as uninterruptedly, as at other times.

So clouds of unbelief and fears, may obscure a work of grace, and prevent the soul from having that comfortable hope which another has when God is really working in him both to will and to do of his own good pleasure. There are different degrees of darkness in nights, when neither has day light dawning upon it.—The number and magnitude of other lights besides the

light of day, may render the night less uncomfortable and gloomy than it would otherwise be. The borrowed light of the moon and other planets, the light of fixed stars, and tapers of human production may dispel natural darkness, in greater or less degrees where no light of day exists. These lights may prevent many evils, and disclose many facts, which could not have been prevented or known without them. So far they are desirable and useful; but they must not be confounded with the light of day. Unsteady lights are sometimes visible at night, which may occasion either terror or amusement and even be useful. The lightning's blaze may suddenly and frequently illumine the horizon. The bursting meteor may shine for a moment. The northern lights may diffuse their pale or crimson hues around. Still it is night. Let these things illustrate spiritual things. God diffuses steady lights in the moral world like the fixed stars, from creation, providence, and the written word. These lights may be more or less visible and have influence on human minds where no work of sanctification by the Spirit is commenced in the heart. Christians reflect a light, which like that of the moon and planets, is but borrowed, yet its influence may be very considerable on the views, feelings and conduct of those who are not Christians. Many things in human science may be considered as tapers which to a certain extent dispel darkness, but cannot produce day.—Convictions or flashes of the law from Sinai, and other temporary, but not clear and abiding views of spiritual things, resemble the lightning, the meteor, or the aurora borealis. Now say that some persons, through gross vices and immoralities, prove their moral night to be darker than others; that some may reason of many peculiar privileges, and restraints are very different in their general feelings and conduct from the vicious, and that some of them have many convictions, and even a kind of religious joy, still if the heart be not renewed by a light which produces some measure of real holiness, it is but moral night at the best. Where many other lights existed before that of day, the contrast will not be so great, still it is an entirely new era at the dawn of day.—Where the darkness had been greatest.—Where sin had most abounded outwardly, there will be the most visible

alteration when the man breaks off his sins by righteousness and his iniquities by turning unto the Lord. As other lights in nature may be mistaken for the light of day, so other lights in the moral world may be mistaken for the light of life. Careful attention must be given in both cases. To ascertain the commencement of the morning twilight, we must observe if it be in the right direction, if it appear steady and increasing, if it possess the properties and produce the effects of day light. Similar inquiries will assist in determining the real existence of holiness. Does the new light which is discovered proceed from the direction we are authorized from Scripture to expect it? Is it steady and increasing? No other direction will answer, nor may any sudden flashes be taken for genuine piety. Has it Scriptural properties and does it produce the legitimate effects of holiness in the heart and in the life? The first effect of day light, to the attentive observer, is to disclose the contrast between light and darkness. Such is the first effect of spiritual light upon the soul. The person then has a more impressive sense of his moral darkness and guilt than was before possessed. He is inclined to take the leper's place and utter the plaintive cry, *unclean, UNCLEAN*, if there may be hope. These petitions spontaneously arise "God be merciful to me a sinner;" "Create in me a clean heart, O God, and renew a right spirit within me." As other lights fade at the dawn of day, so with him other lights become comparatively dim in view of the effulgence of divine teaching.

Here it may be observed, that though the morning twilight gives clear views in proportion as it exists, at its commencement it still leaves men with indistinct views of every object beheld. It would be considered insanity or presumption in any man to assert that he saw more clearly with the first rays of day light than others could, near the sun's rising. So the mind which is spiritually enlightened, is at first like the blind man whom the Saviour restored to sight. Though a cure was commenced, at the first he only saw men as trees walking. The question is not therefore, either with ourselves or respecting others, is every religious subject seen CLEARLY, and are ALL the affections right; but is there any measure of right views, right affections, and right motives: In

proportion as there is evidence of these things, there is evidence that a work of sanctification is begun. This view of the subject makes it evident that those who from some sudden impulse think themselves Christians, and immediately consider themselves as more knowing and become more positive than those who have long walked in the path of the just, are either deceived or puffed up with spiritual pride.

Leaving the other propositions for another Essay, we shall close with three cautions.

First; Let those who have hitherto been practically indifferent about their spiritual state, be cautioned against expecting ever to behold the Sun of righteousness as the author of eternal day to them in another world, while they continue in *this* voluntarily to choose darkness rather than light. There must be in time a spiritual twilight with them, or whatever minor lights they may possess in this world, in the world to come nothing would remain for them but the blackness of darkness forever. It is written with the finger of Heaven "without holiness no man shall see the Lord." Beware then, reader, how you trust in any other ground of hope of future happiness, but in present and progressive holiness. Every other refuge will at last be found a REFUGE OF LIES

Secondly; Let those cherishing hopes they are Christians because they have had some new views, or some strong feelings, or have attended to some outward religious duties, be cautioned against substituting any other views, feelings or motives in the place of those which are Scriptural. A person may become *another man* and not in the Gospel sense of the term, a NEW MAN. King Saul had another heart, but never a holy one. Persons may be *changed* in many respects and not *sanctified*. The change must be from the love and practice of sin, to the love and practice of holiness, in order to its being a change from nature to grace.

Thirdly; Let those whose attention is excited to the subject of religion, who are conscious that they are hungering and thirsting after righteousness, that their views and feelings are in a measure such as the word of God recommends, be cautioned against expecting that evidence of piety at the commencement of spiritual twilight

which is only obtained from its increase. Let them not compare themselves with Christians who have long been walking in the path of the just and because they have not their attainments, be ready to conclude they have not entered the narrow path. Let them not conclude that the commencement of sanctification, is its completion. If persons discover the least SCRIPTURAL evidence that the day-spring from on high has visited their souls, let them thank God and take courage. Let them steadily pursue the path-way of the just as the only place where they have reason to expect increasing light. Let them remember that Christians are always at the first, but bade in Christ, and they must grow in grace before they arrive at the measure of the stature of perfect men in him.

SELECT BIOGRAPHICAL SKETCHES

IRENÆUS,

AND THE MARTYRS OF LYONS.

IRENÆUS was a Greek by birth, and probably a native of Smyrna. At an early period of his life he was a disciple of the renowned *Polycarp*. The instructions he received from him appear to have made the deepest impressions on his mind, and the most minute circumstances of his conversation with him were retained in his memory to his dying day. In one of his epistles he remarks, "the instructions of our childhood grow with our growth, and adhere to us most closely. I can describe the very spot in which *Polycarp* sat and expounded;—the very manner of his life, and the figure of his body;—the sermons which he preached;—the accounts he gave us of his conversations with John and others, who had seen the Lord, and how he mentioned their particular expressions, and what things he had heard from them respecting our Lord's miracles and doctrine. These things, through the mercy of God visiting me, I heard with seriousness; I wrote them not on paper, but on my heart; and ever since, through the grace of God, I have had a distinct remembrance of them."

For some years, Irenæus laboured as presbyter at Lyons, a city in France, then called Gaul, under Ponthius, the venerable bishop of the place; and no where did the power and grace of Jesus more eminently appear than under their ministry. The Gospel is supposed to have been first introduced into this city by some pious merchants from Asia, who traded thither. Thrice blessed is that merchant, who in his commerce with heathen nations, forgets not, amidst the various articles he offers to their notice, to recommend the pearl of great price—THE GLORIOUS GOSPEL OF THE BLESSED LORD!

After Irenæus had continued some years at Lyons, the flames of persecution broke out and raged with inconceivable fury, whilst a noble army of martyrs, of both sexes, and all ages and ranks in life, bore a glorious testimony to the grace of Jesus, who enabled them to triumph over all the cruel and malicious devices of their persecutors. Whilst we read, let us wonder and adore! Amongst the various martyrs who suffered at Lyons during this persecution, were Ponthius, the bishop; Sanctus, a deacon; Maturus, a late convert; Ponticus, a youth of fifteen; and Blandina, a female slave. A short account of each of their sufferings will be interesting to our readers.

The venerable bishop, although upwards of ninety years of age, and very infirm and asthmatic, after having suffered a variety of ill treatment, was spurned, kicked, and pelted by the populace; each thinking himself deficient in zeal, until he had personally insulted this aged saint. He was then thrown into prison, almost breathless; and after two days expired.

Sanctus, the deacon, after having patiently sustained the most barbarous indignities, was scorched with hot plates of brass, applied to the most tender parts of his body. Still, however, he remained firm in his confession, "being, no doubt," to use the striking expression of one who witnessed his sufferings, "bedewed and refreshed by the heavenly fountain of the water of life, which flows from Christ." In the mean time his body was a sufficient witness of the torments he sustained, being so contracted, wounded, and scorched, as no longer to retain a human form. His patience shewed to the surrounding multitude, that nothing need to be feared, where the love of

the Father is; and that nothing is grievous where the glory of Christ is exhibited. Some days after, in company with *Maturus*, he underwent fresh tortures, and at length, after their bodies had been broiled alive on an iron chair, they expired—"A SPECTACLE UNTO THE WORLD. AND TO ANGELS, AND TO MEN!"

During this tremendous season, the poor female slave, *Blandina*, was not deserted by her heavenly Father.—Though of a delicate habit of body, she was endued with so much fortitude, that whilst those who successively tortured her from morning to night, were exhausted with fatigue, and expressed their astonishment to find her still alive, she evidently seemed to recover strength whilst she repeatedly exclaimed, "I am a Christian, and no evil is committed amongst us." For several days after her acute sufferings, she was brought with *Ponticus*, a youth of fifteen, to witness the tortures inflicted on the other martyrs. At length the concluding scene of their own trials arrived: and now their tortures were aggravated by all sorts of methods; no pity being shown to the sex of the one, or the tender age of the other. The lad encouraged by his female partner in sufferings, bore with astonishing fortitude his accumulated torments, and then gave up the ghost. And *Blandina*, having again endured stripes, the tearing of wild beasts, the iron chair, and the tossing of a wild bull, yielded up her spirit into the hands of her beloved Lord.

In the mean time, the savage persecutors, as if anxious even after death to vent their fury on the martyrs, appointed guards for six days to watch their lacerated remains, lest any of their friends should bury them; and at length they burnt them to ashes, and cast them into the river, that there might appear no remnant of them on the earth.

One more circumstance is well worthy of notice. Some, who to avoid persecution, denied their Saviour, were nevertheless imprisoned, and afterwards punished as severely as their faithful brethren, though with this remarkable difference:—The latter proceeded to martyrdom with cheerful steps, their very countenances being irradiated with grace and glory; whereas the former went on dejected and spiritless, and insulted even by the heathens for their infidelity and cowardice.

But to return to Irenæus, in consequence of the death of Pontinus, he was appointed bishop of Lyons, A. D. 177. And never perhaps, did a minister enter on a charge under more distressing circumstances. Dreadful persecutions harrassed the Church without, and subtle heresies undermined it within, whilst his office eminently exposed him to the first strokes of vengeance. Paul's emphatical language will accurately describe the labours and sufferings, which a bishop in that day must necessarily expect;—"in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft." Surely under such circumstances, no one would enter upon the sacred office, unless it were his "earnest expectation and hope, that Christ should be magnified in his body, whether it were by life or death." For this important situation, Irenæus appears to have been well calculated. The labours of his ministry were great, and of his writings still greater. He ably refuted the various heresies of the day, the number of which afford a lamentable proof of the corruption, which was already creeping into the Church. In this kind of writing indeed, he appears particularly to have excelled; for it must be acknowledged, that although his sentiments are in general evangelical, yet his philosophy, like that of Justin, tended to darken his views of some scriptural truths, and to lead him to mix others with human inventions.

We quote with pleasure the following short extracts from his writings:—"Man's redemption was procured not by violence; but the Lord redeemed us with his own blood, and gave his life for our life, and his flesh for our flesh, and so effected our salvation. The Word of God, Jesus Christ, on account of his immense love, became what we are, that he might make us what he is." The mysterious union between the Godhead and manhood of Christ in the work of redemption; and in general the doctrine of the FALL and of the RECOVERY are scarcely treated in a more scriptural manner by any ancient writer than by Irenæus.

During a few years of outward peace with which the Church was favoured, an insignificant dispute respecting the proper time for the celebration of Easter was renewed with much asperity. Irenæus on this occasion wrote

several pacific letters to allay the difference thus unhappily excited. In the mean time the Almighty, as if offended with these foolish dissensions of his people, once more permitted persecution to make its inroads on the Church. Severus, the Emperor, who had not since his coming to the throne molested the Christians, now began to persecute them with great severity in all parts of his dominions. He was just returned victorious from the East; and the pride of prosperity induced him to forbid, under the heaviest penalties, the propagation of Christianity. Christians still thought it right to obey God rather than man. Severus persisted, and exercised the usual cruelties. Previous to his coming to the throne, he had been Governor of Lyons, where he probably noticed the flourishing state of the Church; and hence it is not surprising that his enmity to Christianity should particularly be exercised against the Christians in that city. Thus was Lyons once more dyed with the blood of the martyrs! So great indeed was his rage against them, that, according to some ancient writers, after having severely tormented Irenæus, he put him to death, and together with him almost all the Christians in that populous city, whose numbers could not be reckoned, so that the streets flowed with their blood. The Emperor is supposed to have been an eye witness of this persecution; and indeed the great numbers that are said to have suffered, agree but too well with the temper of this cruel Prince, who had previously conceived a particular displeasure against the citizens of Lyons, and more especially against its Christian inhabitants. (A. D. 203.)

Thus lived and died Irenæus, bishop of Lyons. In zeal, in disinterestedness, and self-denial, it would be difficult to find his superior. In order that he might promote the best interests of his fellow creatures, he deemed no dangers or difficulties too great for him to encounter. To accomplish his glorious design, he forced himself to learn the barbarous language of the country, and scrupled not to exchange the comforts and refinements of his native land, for the rude manners of an illiterate and savage people. Rare instance of Christian charity! May the recital call forth a missionary spirit in the breasts of our readers: *Many of them might, yea,*

ought to contribute to the furtherance of this glorious cause; some of them are qualified to follow the illustrious example of Irenæus and to exclaim, "Here am I; send me."

A VOICE FROM THE GRAVE.

Extracts from the Sermon of Rev. Mr. Foxcroft, (Pastor of the Church which now meet in Chauncey-Place,) continued from page 54.

III. CONSIDER the extreme **FOLLY** of your present security, and the madness of continuing therein. O how unreasonable is it! It is a prodigy of madness, as well as wickedness. He is unworthy the name of a man, that allows himself in it. O that you could see what a foolish, stupid, blind, and mad thing it is! I have not words or thoughts comprehensive enough to reach the height of this folly. Your carnal security and ease is most irrational and absurd in its nature, ground and motives. It is an open contradiction to all genuine principles of reason, an offering violence to the laws of prudence and the dictates of regular self-love. He might be well called a *fool*, who said to himself, "soul, take thine ease." Let me here offer a few hints, to illustrate this point a little.

Your security is unreasonable, in that it is without all ground; or stands on a deceitful bottom. It is chiefly owing to careless inadvertence, or wild presumption, or wicked infidelity. Your present ease and quiet is altogether false and delusive. It is mere forgery and fiction; a lying vanity, an empty show of peace; and is as different from true solid rest of soul, as a killing lethargy from the sweet and refreshing sleep of health; and at best it is but for a moment. O the stupidity then of your beloved dreams!

But your *folly* will be more glaring, if we consider what a **MISERABLE STATE** it is you are secure and easy in. Your misery is great upon you. The miseries of your present state are dreadful and astonishing. You are at a distance from the blessed God, and are under his wrath and curse, in your person and enjoyments and

all the work of your hands. You are at war with God, in an active, as well as passive sense. "The carnal mind in you is enmity against God." And you are at war with yourselves; innumerable hurtful lusts are in you, which war against the soul, and with one another. And you are under the vilest servitude and bondage; possessed by the devil, chained down to the earth, and sold under sin. You are also in a state of the utmost poverty and indigence. It was the just character of secure Laodicea and belongs to you. "Thou art wretched and miserable, and poor, and blind, and naked." You have no interest in God as your portion, in Christ as your Redeemer, in the Holy Spirit as your comforter: You are without grace, mercy, and peace, at present, and without all right to glory and happiness hereafter. And (which exceedingly *aggravates* all your miseries) you are altogether unable to deliver yourself out of this deplorable condition: and are also UNWILLING to accept of deliverance. O amazing stupidity and indolence!—What a riddle is here? senseless and quiet under such a pressing load of evils! "Hear, O heavens; and be astonished O earth! Surely thou art more foolish than the beast, that hath no understanding and hast not the knowledge of a man!" To languish away an insensible life in such a miserable state! Nothing more unreasonable! Nothing so *unaccountable*!

Except it be that you are *fearless* amidst innumerable dangers that threaten you; which are as *awful*, as the miseries actually present are *sorrowful*; and call for the most awakened resentment and horror. Oh, what a dark and dreadful prospect is there before you, secure sinner! God has threatened to punish the men that are at ease from their youth and settled on their lees. You are daily liable to, and may expect, outward and temporal judgments, which may soon end, or much embitter your life; for the whole creation is armed against you; and tho' through infinite divine patience you may prosper in your wickedness, yet this will be only in judgment, and for a moment.

But you are especially in danger of spiritual miseries. Your security exposes you to all manner of snares and temptations to sin the most gross and criminal; and even *invites* your subtle enemy to take advantage hereby to pursue his malicious designs, to your eternal ruin.—Moreover you are in danger of losing the means of grace,

at least the saving benefit of them. Yea, if you voluntarily and studiously remain secure, you are in danger of being finally abandoned of God, judicially hardened; and so of growing worse and worse under the means of goodness. Abundance of such sad examples are afforded us in Scripture and by observation.

Finally; Remember, you are in hourly danger of **ETERNAL MISERIES**. Beyond and after all the former evils, there are *unknown* plagues in reserve for unregenerate sinners in the coming world, which you are every moment in the utmost hazard of. If you die unconvinced and impenitent, you will immediately be punished with an everlasting destruction from the presence of the Lord. And die you will shortly. You may die in youth; you may die very soon: perhaps suddenly, without warning and without relief. You have abundant reason to fear this *will* be your dreadful portion; for it is what the word of God threatens to rebellious obstinate sinners. "He that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy." And the providence of God is ever and anon presenting us with awful executions of this threatening upon others. And *you* may reasonably expect the same treatment from vindictive justice. It is a wonder of infinite patience that you have been spared hitherto. But how much longer divine compassion will reprieve you, is an uncertainty of trembling consideration. And if you should, (as you have ground to fear you shall,) be taken away unexpectedly, and hurled down suddenly into the horrible pit and devouring fire, how will the sad surprize amazingly aggravate your fearful doom; even as the midnight cry is the more terrible to us, as we start out of a pleasant dream!

HAPPINESS.—AN EXTRACT.

THERE are few things which tend more decidedly to promote our Happiness, to give vigor to the mind and animation to the spirits, than the pursuit of some useful profession or honorable attainment, and perhaps there is nothing more useful and honourable than the pursuit of knowledge. "Literature, like virtue, is its own re-

ward," and possesses every charm which can win us to its embrace. It is full of variety and beauty; it is inexhaustable; it has just so much difficulty as to excite interest in the contest, and triumph in the victory; it raises us in the scale of social and intellectual beings, and brings us into a sort of mysterious communion with the wise of every age and nation. In the words of Owen Feltham, "Knowledge is the guide of youth, to manhood a companion, and to old age a cordial and an antidote.— If I die to-morrow my life will be somewhat the sweeter to-day for knowledge."

If we look around us we shall be speedily convinced, that most men feel the importance of a pursuit, and shall be amused by the curious expedients and strange substitutes to which, those have recourse who refuse to take pleasure in rational employment. Some pursue the improvement of their own persons, hunt out fashionable tailors, study the tie of their neckcloth, and muse upon the arrangement of their hair; or other equally trivial objects.

Happiness most frequently takes up her abode in the middle ranks of life. The mind of man is so constituted as to take more pleasure in anticipating a future good than enjoying the present one; ease is ten times sweeter when earned by our own exertions; rest is never truly delightful till purchased by previous labour; what we procure for ourselves seems more precious than any inherited possessions; and the little acquisitions and indulgencies, for which we work, and for which we economize, are pleasanter amusements in pursuit, and greater blessings in enjoyment, than all the luxury and splendour to which the rich and noble are familiarized from their birth, and which spring not in the remotest degree from their own merit or exertions.

NATURAL HISTORY.

With that department of Natural History which can be examined only by the aid of the microscope, a large proportion of the young have but little acquaintance. We have selected some interesting facts respecting *ANIMALCULA*, which we hope will prove interesting to our readers.

ANIMALCULE, in a general sense, signifies a small animal; but here it is used to denote one so minute, that its

form and parts cannot be distinguished without the aid of the microscope.

If particles of animal or vegetable matter are a few days infused in the most limpid water, on applying the smallest portion of it to the microscope, innumerable animals of various shapes are discovered. These have been denominated *Animalcula Infusoria* by the naturalists.— But their only habitation is not in infusions thus artificially made; the mud of ditches, the scum of stagnant waters, pools, and marshes, which to vulgar eyes pass for the vilest matter, are the source of admiration to the contemplative philosopher, from the rare and wonderful beings they contain. In the sand deposited by common sewers is found an animal endowed with the incredible property of resisting death, in enjoying the privilege of a real and undoubted resurrection.

The extraordinary minuteness of animalcula surpasses the conception of the human mind. Leeuwenhoek calculates, that the size of some, is to that of a mite, as a bee is to a horse; a hundred others will not exceed the thickness of a single hair; and ten thousand of a different species may be contained in the space occupied by a grain of sand. The most powerful microscopes can only discover points in motion among the fluid, gradually decreasing, until they become imperceptible to the view.

The shape of animalcula is infinitely diversified. Let one suppose himself transported to a region, where the appearance, figure, and motion of every animal is unknown, and he will form some idea of the variety presented by a drop of an infusion presented to the microscope. One animalcule is a long slender line; another is coiled up like an eel, or a serpent; some are circular, elliptical or globular; others a triangle, or a cylinder. Some resemble thin flat plates, and some may be compared to a number of articulated reeds. One is like a funnel, another like a bell; and the structure of many cannot be compared to any object familiar to our senses. Certain animalcula, such as the *proteus diffluens*, can change their figure at pleasure; being sometimes extended to immoderate length, and then contracted to a point. One moment they are inflated into a sphere, next completely flaccid, and then various eminences will project from the surface, altering them apparently into animals

entirely different. Neither is the peculiar motion of animalcula less remarkable. In several species, it consists of incessant gyration on the head, as a centre, or around a particular point, as if one of the foci of an ellipse.—The progression of others is by means of leaps or undulations; some swim with the velocity of an arrow, the eye can hardly follow them; some drag their unweildy bodies along with painful exertion; and others again seem to persist in perpetual rest. These observations lead to an important consideration, namely, the inconceivable minuteness of the organs, and the component parts of these organs, by which such motions are performed.

The *volvox globator* is a globular animalcula, of a greenish colour, visible to the naked eye. It is frequently found in the water of ditches, and marshes abounding with growing vegetables, as well as those in a decomposing state, and often in considerable numbers. Its mode of progression through the fluids is by revolving on itself, or rolling like a sphere, whence its name has been derived. This animalcula consists of extremely transparent membranaceous substances, containing minute globules, irregularly dispersed within it. On examination with a very powerful magnifier, the globules appear so many young *volvoxes*, each provided with its diaphanous membrane, and within that again is involved another race of descendants. Some observers have discovered even down to the fifth generation in the parent; others have not been able to see farther than the third.—When the *volvoxes* have attained a certain maturity, the included young begin to move; they detach themselves from the parent, and, successively escaping from the investing substance, swim about in the infusion. When all have left it, the common envelope, or mother, becomes motionless, bursts, and disappears. Then the new *volvoxes* rapidly increase in size; their included globules likewise grow, they begin to move, the parent bursts, and the young swim at large in the infusion. By isolating these animals in watch glasses, the thirteenth successive generation, from a single parent, has been obtained.

But it is time to speak of the phenomena attending the death and resurrection of one species of animalcula,

called the *vorticella rotatoria*, or the wheel animal.—When the water containing the wheel animal evaporates, it becomes languid and inactive, the motion of the wheels is interrupted, they are retracted within the body, the tail loses its hold, the shape alters, and the animal dies. Its figure is now so small and distorted, that it cannot be recognised for the same being. It grows dry and hard, and on being touched with the point of a needle, flies into a thousand pieces. Yet, notwithstanding so great an alteration has taken place, the animal may still be revived, though kept in this condition days, months, and even years, without interruption. All that is required for its resurrection is being moistened with water. The period of humectation necessary to the recovery of the full and active principle of life is various, according to the species of the animal, and perhaps the circumstances in which it is found. Some revive in a few minutes, others require half an hour or more. Leeuwenhoek relates, that when he affused water on a quantity of sand that had been dry thirteen days, one animalcula attempted to swim in five minutes, but others did not till after the lapse of three hours. It has been said, that those dry for years revive as soon as those that have been dry only a few hours. The precursors of animation consist in a hard and disfigured substance beginning to swell; a point appears at one extremity, which moves, with alternate extension and contraction; the opposite part also becomes pointed: these are the head and tail. The rest of the organs successively unfold; the wheels are displayed; the animal resumes its original shape, and swims vivaciously through the fluid.

REFLECTIONS.

Here we are led to reflect that there is a world of animate existence and of conscious enjoyment, not perceptible by unassisted human vision. What other wonders might be disclosed had we other senses imparted to us; or were those already enjoyed rendered a thousand times more acute, we cannot even conjecture. But the more the candid mind explores the works of the Deity, the more it is constrained to feel its own ignorance, and is

ready with the Psalmist to exclaim, "O Lord how manifold are thy works, in wisdom hast thou made them all!"

How wonderful the manner in which these animalcula are multiplied! How much more wonderful that they can to all human appearance be lifeless dry dust, and yet on the application of water presently resume all their former life and activity. If God can condescend to raise anew the smallest portion of animate existence, how comforting the hope drawn from Revelation and confirmed by analogy that these bodies when dead shall rise again.

MOUNT ETNA AT DAY-LIGHT.

Anxious expectation more than doubled the time in which we waited for the appearance of the sun: but we felt none of those unpleasant sensations in a difficulty of respiration, which are said to arise from the tenuity of the atmosphere, and of which many travellers have complained; at this amazing altitude the mind seems more affected than the body; the spirit appears elevated by the change, and dismissing those cares and passions which disturb its serenity below, rises from the contemplation of this sublime scenery to the adoration of its divine Architect.

At length faint streaks of light shooting athwart the horizon, announced the approach of the great luminary of day; and when he sprang up in splendid majesty, supported, as it were, on a throne of golden clouds, that fine scriptural image of the giant rejoicing to run his course, flashed across my mind. As he ascended in the sky his rays glittered on the mountain tops, and Sicily became gradually visible, expanding like a map beneath our feet. This effect is most extraordinary; nearly all the mountains of the island may be descried, with cities that surmount their summits: more than half the coast, with its bays and indentations, and the promontories of Pelorus and Pachymum, may be traced, as well as the course of rivers from their springs to the sea, sparkling like silver bands which encircle the vallies and the plains. We were unable to distinguish Malta, though

I do not, on this account, doubt the relation of others who profess to have done so; the Lipari isles were very much approximated to view by the refreshing power of the atmosphere, as also was the Calabrian coast. The sides of Etna itself are covered with beautiful conical hills, from which ancient lavas have issued; their exhausted craters are now filled with verdant groves of the spreading chestnut, exhibiting the most sylvan scenes imaginable; on the plain below, these cones would be lofty mountains; here they appear but excrescences that serve to vary and beautify the ground.

Hughes's Travels in Sicily.

WONDERS IN THE VEGETABLE KINGDOM.

A cursory view of vegetation fills the mind with admiration. From the same soil, the same sun-shine, and showers, arise a vast variety of plants and trees. These have different dimensions, forms, shapes, colours, tastes, and a variety of other diverse properties. Who can tell why the currant bush, which rises by the side of the sprout from the acorn, should not extend its roots as far, and elevate its branches as high as the oak? Why are the leaves of some trees circular, others conical, and all varying in shape according to the particular species of trees to which they belong? What is it which varies the colours of the lily, the rose, and the violet, standing together in the same flower-bed? Why does each species of flowers, emit its own peculiar odour, some more and some less fragrant? Why does the same soil, moisture, warmth and air, produce fruits which are so diverse in their tastes and medicinal properties? Fruits which are sweet, sour, and bitter to the taste;—healthful and baneful to the constitution, may all rise together. It is conjectured that the different structure of the pores through which the sap rises in the vegetable kingdom, changes the shapes of the particles, and thus occasions this diversity of forms, colours, tastes, and other properties. In this theory, sour fluids are supposed to be composed of triangular particles, and other tastes of particles of other

shapes. Of what shape noxious particles are, in distinction from those which are salutary, none have attempted to conjecture. We must, after all, acknowledge ourselves entirely ignorant respecting a thousand things in the vegetable kingdom. It appears that there is some foundation laid in the seed, for the varieties of qualities in different productions; but what this is, we cannot determine. "It is even so, Father, for so it seemed good in thy sight." Now if every vegetable we see, presents inscrutable mysteries before us, shall we complain of incomprehensible truths in the volume of Revelation.

ORIGINAL ANECDOTE.

Founded on facts which have recently transpired; and suggesting important hints to pious Traders.

NOT many months since, *Candidus*, a country merchant, called on Saturday at the store of *Benevolus*, a wholesale trader. After their business was despatched, *Benevolus*, as usual with him, inquired of his customer, when he expected to leave town. On receiving the answer that *Candidus* would leave that day, he tenderly inquired where he expected to keep the Sabbath, suggesting at the same time the hope that he did not travel on the Lord's day. *Candidus* replied as thousands of others would have done, that he wished to make all convenient haste towards home,—that it is expensive laying by at the tavern,—that many inns are places of noise and irreligion, where the day could not be so well observed as if he was riding alone,—that he travelled peaceably and still, disturbing nobody else in the observance of the day, &c. *Benevolus* was not to be silenced with this sinful sophistry. He remarked that *Candidus* would doubtless, cheerfully submit to the delay and expense of another day in the city, if his worldly business seemed to require it,—that if public houses and travellers were what they ought to be, no impediment would be found in them to the observance of the Sabbath; and though he might not molest any, he disobeyed God, grieved the pious, and by his example might corrupt

many others.—In a word, Benevolus with solemnity and affection remonstrated against C's quieting his conscience, with any excuse for profaning the holy Sabbath, which would not bear the test at his tribunal who has commanded; "Remember the Sabbath day and keep it holy;" and then they parted.

Two or three months elapsed when B. was met in the street by C. and after the exchange of customary civilities, C. desired an interview for further conversation. When by themselves, with strong emotion he thanked B. for his kind fidelity respecting the observance of the Sabbath;—told him that he journeyed on that Lord's day still and peaceably as he had before proposed; but through the day he found his conscience reproaching him, for trampling on the authority of heaven, and he was led to review his past life; to discover the chambers of moral defilement in his heart, and found no peace till he hoped he had submitted himself to God.

It may be added respecting Candidus, that he appears like an engaged Christian, and has been instrumental of exciting an increasing attention to the subject of religion in the place where he resides. Who can compute the number and magnitude of spiritual blessings to immortal souls connected with that reasonable word which Benevolus used. Let others "GO AND DO LIKEWISE."

SELECT ANECDOTES.

It is generally known, that Mr. *Whitefield* often preached in the open air; sometimes, because houses of worship were shut against him; and at others, because his audiences were too large to be accommodated in any ordinary building. In Philadelphia, he often stood on the outside steps of the Court-house, and from that station addressed admiring thousands who crowded the streets below. On one of these occasions, a boy named *John Rodgers*, (afterwards Pastor of the Wall-street and Brick Churches in New-York city,) was not only present, but pressed as near to the person of his favourite preacher as possible; and to testify his respect, held a lantern for his accommodation. Soon after the sermon began,

he became so absorbed in the subject, and, at length, so deeply impressed, and strongly agitated, that he was scarcely able to stand; the lantern fell from his hand, and was dashed in pieces; and that part of the audience in the immediate vicinity of the speaker's station, were not a little interested, and, for a few moments decomposed by the occurrence.

The impressions thus begun, were confirmed and deepened, and resulted in a short time afterwards, as he hoped, when he was but little more than twelve years of age, in a saving knowledge and acceptance of Jesus Christ as the only refuge and hope of his soul; and in a cordial devotedness to his service.

A subsequent circumstance, connected with this event, and not less remarkable, is worthy of being recorded. Mr. Whitefield, in the course of his fifth visit to America, about the year 1754, on a journey from the southward, called at *St. George's*, in *Delaware*, where Mr. Rodgers was then settled in the Gospel ministry, and spent some time with him. In the course of this visit, Mr. Rodgers being one day riding with his visitant, in the close carriage in which the latter usually travelled, asked him, whether he recollected the occurrence of the little boy, who was so much affected with his preaching, as to let his lantern fall? Mr. Whitefield answered, "O yes! I remember it well; and have often thought I would give almost any thing in my power to know who that little boy was, and what had become of him." Mr. Rodgers replied with a smile, "I am that little boy!" Mr. Whitefield, with tears of joy, started from his seat, took him in his arms, and with strong emotion remarked, that he was the *fourteenth* person then in the ministry whom he had discovered in the course of that visit to America, of whose hopeful conversion he had been the instrument.

SAURIN.

THE celebrated Saurin, when one of the pastors to the French refugees at the Hague, was so celebrated for his preaching, that he was constantly attended by a crowded

audience. His style was pure, unaffected and eloquent, sometimes plain, and sometimes flowery; but never improper. "In the introduction of his sermons," says Mr. Robinson, "he used to deliver himself in a tone modest and low; in the body of the sermon, which was adapted to the understanding, he was plain, clear, and argumentative; pausing at the close of each period, that he might discover, by the countenances and motions of his hearers, whether they were convinced by his reasoning. In his addresses to the wicked, (and it is a folly to preach as if there were none in our assemblies) M. Saurin was often sonorous, but oftener a weeping suppliant at their feet. In the one, he sustained the authoritative dignity of his office; in the other, he expressed his master's and his own benevolence to bad men, "praying them in Christ's sake to be reconciled to God." In general, his preaching resembled a plentiful shower of dew, softly and imperceptibly insinuating itself into the minds of his numerous hearers, as the dew into the pores of plants, till all the church was dissolved, and all in tears under this sermons."

BIBLE CLASS.

WE are happy to learn that a Bible Class has been organized among the young ladies of the first Baptist Church and Society in this city. We are authorized by the Pastor to state that the plan of instruction is very similar to that which has been adopted in other places where the BIBLICAL CATECHISM is used. The whole class commit all the questions and answers which at the preceding meeting have been assigned for the lesson.—After each answer has been repeated, the Pastor makes such remarks, explanatory, or practical, as the subject may seem to suggest. The great object of this part of the exercise is to impress the doctrines of Scripture just as they are revealed, upon the consciences of the hearers. Before the biblical recitation commences, some remarks have been generally made upon the importance and the general principles of Belles Lettres.

The essays which have been furnished by the members of the class are then read, and their principles brief-

ly and plainly applied to them. It is hoped that by a course of this kind, intellectual and moral cultivation may be happily blended together, and that whilst by the cultivation of a taste for literature, a foundation is laid for more extended influence, that influence may be so directed, as efficiently to subserve the interests of the Redeemer. It may be proper to remark in addition, that the meetings are invariably opened and closed with prayer. The number of stated attendants is between fifty and sixty.

Essay writing, in Bible Classes, we consider admirably adapted to benefit the writers. And we have seen many pieces of composition from youths in such classes, the perusal of which, we believe, would be interesting to others. We shall here insert one, written by a young lady, as a specimen of such Essays.

“How should the WRITTEN WORD OF God be treated?”

“SEARCH THE SCRIPTURES,” is the explicit command of him who alone knows the awful extent of that darkness, that wretchedness and that guilt in which the human race are involved. He does not say, it will be useful to read them occasionally as you may have leisure or inclination. No. For he knew our depraved tastes would lead us to seek amusement from novels and plays, at the best from history and moral essays, in preference to the word of life. He knew that the heart, which by renewing grace, is in a measure restored to a correct moral taste, is perpetually prone to stray in dangerous paths. Therefore, he says to all, “These my words you shall lay up in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them to your children: speaking of them when thou sittest in thine house and when thou walkest by the way; and when thou liest down and when thou risest up.” As an adequate reason for the precept, “Search the Scriptures,” our Lord adds “for in them ye think ye shall have eternal life, and they are they which testify of me.”

Besides the authority of Heaven, do we need further incitements to fidelity in the study of the Scriptures?—Yes. We need line upon line, precept upon precept, here a little and there a little.

Do we love history? The Scripture history commences with the birth of time. In all the grandeur of simplicity it gradually unfolds the most interesting and important events connected with the existence of time, till time shall be no more. Nor is it simple narration of facts only. It is interwoven with those doctrines and those duties; those promises and those threatenings, which are interesting as ETERNITY. We feel that we are immortal, accountable creatures; but this we should never have known without the light of Revelation. Would we learn the character of our Judge, we must "search the Scriptures." Here the character of Jehovah is delineated. Here his perfections are displayed. Here his law is promulgated. Here his whole preceptive will is revealed. Here the impress of his Spirit has stamped Holy, Holy, Holy, on every page.

In this precious volume, our gracious Redeemer has furnished us, not only with general rules for a holy life; but with particular directions for every possible emergency of life. O that I had the tongue of a seraph, it should be exerted to convince those, who are yet unconvinced of the importance of studying the oracles of God! Would to Heaven, we were all resolved to imitate the noble Bereans! They not only received the word with all readiness of mind but they searched the Scriptures daily whether these things were so. They compared spiritual things with spiritual. They searched the Scriptures of the Old Testament, impartially comparing the prophetic intimations of the Messiah, with the testimony of Jesus whom Paul preached. And what was the result? Many of them believed. They had a present reward in joy and peace in believing.

Some persons profess a sacred regard for the New Testament, while they consider the Old Testament hardly worth a careful investigation. But the author of both, has declared, "Every word of God is precious."—"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished to all good works."

It is doubtless true that the New Testament contains all the essentials of salvation: But would we be "rooted and grounded in the faith," we must classify the

Scriptures: we must collate the parallel passages; in proof of every question presented to view. In doing this, we shall be convinced of the mutual harmony and connexion of the whole canon of Scripture.

But though we may daily read the Scriptures; though we may commit the whole to memory, it is only by a prayerful, diligent, impartial, believing investigation, that we shall find them to be "the wisdom of God and the power of God to the soul." That it may be "a light to our feet," and guide our souls in the way of salvation, we must receive the engrafted word with *weakness*. Here let it be inquired how mankind in general peruse their Bibles. Unconscious of their guilty, perishing circumstances, they see no beauty in the gospel plan; no form or comeliness in the glorious Redeemer that they should desire him. They therefore read the Scriptures in a careless indifferent manner. But though *we* may be *indifferent*, God is never indifferent. His eye is ever-fixed on his holy word. He knows when we neglect it. He observes the disposition with which we read. God cannot be deceived. He will not be mocked. As we sow we must expect to reap. The judgment day,—the light of eternity will convince us of the exceeding criminality of a careless perusal of the word of God. It is the Bible which distinguishes us from the heathen in *this world*. It is the Bible which will distinguish us from the heathen in the *world to come*. It is a saving acquaintance with the Bible which prepares us to live; and it is this alone which will prepare us to die. This saving knowledge of the Bible, is the "golden chain let down from heaven" which binds the spirits of the "just made perfect" to the ETERNAL THRONE amidst the wreck of worlds. It is the Bible neglected and despised, which, like a mill-stone will sink its possessors, deeper, and deeper, and deeper in the bottomless pit of despair. My youthful associates, We now enjoy peculiar advantages and assistance in "searching the Scriptures" for ourselves. Do we faithfully improve them? Let conscience answer.

Finally;—If *we* wish for comfort in life,—if we wish for peace in death,—if we desire happiness beyond the grave, we must "search the Scriptures." If we have any compassion for souls around us, we must exert all

our influence to engage them in the same blessed work. Whenever we open the BLESSED book, we must pray, "*Lord, open thou mine eyes, that I may behold wondrous things in thy Law.*" We must always feel our dependence on the influence of the Holy Spirit, to enlighten our understandings that we may understand the Scriptures,—to sanctify our hearts that we may receive the truth as it is in Jesus and obey it in love.

MISSIONARY INTELLIGENCE.

THANKS are repasts for the appetite,—for the intellect, and for the soul. The latter kind of repast was enjoyed in a high degree, at the last concert for prayer in Park-Street Church. Recent and interesting intelligence had been received from all the stations under the direction of the American Board of Commissioners for Foreign Missions. But the attention was particularly attracted and rivetted to the Sandwich Island Mission. The joint letter of the Missionaries, imparted a thrill of delight, through many bosoms. While they passed lightly over their trials, they dwelt on their duties and encouragements. With much Christian cordiality, they had welcomed to their field of usefulness, new labourers from the Society Islands. And they were encouraged in witnessing an increasing interest in the acquisition of scientific and religious knowledge, recently manifested by Rehe-rehe and his principal chiefs.

The communication from Messrs. Tyreman and Bennett, agents of the London Missionary Society, was not less interesting. The intelligence which that contained, was eminently adapted to strengthen the hands and encourage the hearts of the friends of Missions.

It confirmed the most favourable accounts which had been previously given respecting the South-Sea Islands. There a wonder-working God has displayed the riches of his mercy and grace. There they have cast their idols to the moles and to the bats, and are receiving with meekness the ingrafted word which is able to save their souls. Now the inhabitants of Otakeite, Eimeo, and the surrounding Isles are sitting at the feet of Jesus, receiv-

ing the law from his mouth. Temples are erected to Jehovah, filled with serious worshippers, where recently idolatry reigned, and where impurity and cruelty were the characteristics of their worship.

But let us turn our attention to the Sandwich Islands. Who would have thought that an orphan boy, educated in the family of a pagan priest, was destined to be the first link in a golden chain of missionary enterprises, for civilizing and Christianizing his countrymen. Yet such was the design of Providence. Discontented at home, he roamed to a foreign land. The overruling hand of God brought him to this country. Out of employment, destitute, and among entire strangers, he at length attracted the eye of Christian benevolence in a student at New-Haven. The revered name of Mills, was the orphan youth's friend. He took Obookiah by the hand, wiped the tears of wretchedness from his eyes, fed, clothed, and instructed him. He opened to his expanding mind the sublime truths of the Bible. He knelt by his side and poured out the voice of prayer for his soul's salvation. He introduced him to the notice of Christians, and interested their feelings in his behalf, till the effectual fervent prayer of the righteous ascended to God from many pious souls for mercy to the stranger. They were not offered in vain. The heart of the Owhyhean appeared to be touched, melted, and sanctified. Filled with love to his Saviour and to the souls for whom that Saviour died, his solicitude was great to have the blessed Gospel preached in the Sandwich Islands.—In connexion with his conversion, other natives of these Islands were sought, instructed and hopefully converted. The Foreign Mission School at Cornwall was originated, instituted, and carried into successful operation.—There Obookiah's work was to terminate. He had been reared up for important purposes, but though to human appearance, his life was immensely desirable, the Lord of the vineyard saw it best to call him away. Though his heart beat high to do something as an instrument in God's hands for pulling down the strong holds of Satan in his own country, yet these labours were not for him, nor for his patron Mills. From the shores of Africa, where his benevolence had carried him, he was destined to ascend and meet Obookiah. The work of causing the

Sandwich Islands to wait for his law, was in hands able to accomplish it without these instruments. The attention of Christians in this land was strongly attracted to these Isles. Preparations were gradually making. The Lord put it into the hearts of some to offer themselves, and into the hearts of many others to offer of their substance for this good work. A mission family was collected. The free-will offerings of thousands laden the vessel in which they were to embark. The mission family left Boston in October, 1819. They were followed by the fervent prayers of Christ's own in this land. It has been thought, that an uncommon spirit of prayer attended the outfit and departure of this Mission. The hearts of many were agreed to ask of the Father, in the name of Christ, that a door of usefulness might be opened to them, and that Pagan Idolatry might be speedily abolished in Islands where it had long been deeply rooted. The first of their voyage, their progress was slow. But mark the wonderful interposition of Divine Providence. After they were embarked, while one continent and two oceans stretched between them and their destination, an unseen hand sweeps away the forms of Idolatry at a stroke. Almighty God took away the breath of Tamahamaha and he died. His Son was, with little bloodshed fixed in the throne. His heart was touched by the finger of God to inquire of the high priest whether he had best patronize idolatry. The heart of the other was constrained contrary to its worldly interests, and probably to its real wishes, to decide against idolatry. Paganism was renounced. The morais, or houses for idol worship were demolished, and their senseless idols destroyed "as good for nothing." He who has not only the hearts of kings, but of all men in his hands, so ordered it that but little resistance was made against this change. The prince and the people were alike prepared.

Here we behold the fabric of idolatry which many ages had been employed in rearing, touched by an invisible Power, and it vanishes like smoke. No knowledge appears to have been there possessed that a mission from this country was preparing to visit them. Little or no correct knowledge of Jehovah and his worship had been received. Their religion was not therefore changed, but

it was renounced. "Hath a nation changed their gods, which are yet no gods," at once? Yet here is a case of an idolatrous nation's abandoning their idols without substituting any forms of worship instead of those rejected. This seems to be manifestly the work of God, that he might put new honour upon his preached Gospel. Here we have something similar to God's preparing Cornelius to receive the words of eternal life and at the same preparing the Apostle Peter to bear to him the messages of heavenly mercy.

The recent intelligence disclosed interpositions of Providence scarcely less remarkable. But the friends of missions will soon receive the interesting particulars through the appropriate channel, the *Missionary Herald*. The intelligence was accompanied by able and impressive remarks from the Secretary of the Board, and from the Rev. Messrs. Dwight, Wisner, and Humphreys. A numerous audience felt it good to be there.

"The sorrow of the world worketh death."

A few days since, a young man of this city, about twenty-five years of age, committed suicide.

The particular causes which led to this awful exit from time into ETERNITY are little known. We have been told that "sin found him out"—that he left a letter, stating that he was published to a female whom he could not love, and a connection with whom would make him wretched, and that of two evils he chose the least. None but those who disbelieve Revelation altogether, or deny the doctrine of future punishments, could have stupidly and presumptuously reasoned thus. No evidence of previous insanity had been observed. The presumption is, therefore, that he yielded to the sudden impulse of temptation and madly rushed uncalled into the presence of that God, whose mandate is, "THOU SHALT NOT KILL," and whose veracity has determined, that "*No murderer hath eternal life abiding IN HIM.*"

This distressing event, connected with a recent disclosure, which has consigned to the State Prison a young

man who but lately stood fair in public opinion: should not only be a BRACON to Boston young men; but should impress on every youth acquainted with the circumstances, the admonition, "*Let him that thinketh he standeth, take heed lest he fall.*" It should compel us all devoutly to pray, Suffer us not to be led into temptation.

OBITUARY.

Though the event has been long expected, it gives us pain to announce that RICHARDS, the devoted Missionary at Ceylon, is called to rest from his labours and receive his reward. He departed this life on the 10th of August last, in the 36th year of his age, enjoying abundant support and comfort from that Saviour and that Gospel which he had made such sacrifices to proclaim. Our intimate acquaintance with him makes us not only feel that the missionary cause and the Church have sustained a severe loss, but that we have lost a brother. Few men would sooner entwine themselves strongly about the affections of Christian friends than Mr. Richards. His intellectual powers and scientific acquisitions were considerably above mediocrity. His manners were remarkably amiable and affectionate. His piety was unostentatious, ardent and fruitful in good works. And he has been honored as an instrument of very considerable good in Zion. O that his mantle might fall on thousands of our youth!

We shall never forget the attitude in which we once saw him in the grove. While a member of the Theological Seminary at Andover, he was present at a meeting of the Mountain Association of Ministers, convened at Hinsdale in this state. Before sun-rise in the morning, he invited two Licenciates to walk in a neighboring grove. By the way his conversation was eminently spiritual; flowing from a heavenly mind. When they arrived at a retired spot, Richards proposed prayer. First a Licentiate, now actively and usefully employed in the interior of New-York prayed in an impressive manner. Then with a short interval, Richards prayed, with a solemnity, a fervour, an importunity for the souls of men and especially of the heathen,

which will be had in everlasting remembrance. The recollection of that scene often reminds us of the select Missionary Hymn with which we shall close this article.

When shall we three meet again?
 When shall we three meet again?
 Oft shall glowing hope expire;
 Oft shall wearied love retire;
 Oft shall death and sorrow reign,
 Ere we three shall meet again.

Though in distant lands we sigh,
 Parch'd beneath a burning sky;
 Though the deep between us rolls,
 Friendship shall unite our souls;
 And in fancy's wide domain,
 Oft shall we three meet again.

When around this youthful pine,
 Moss doth creep and ivy twine;
 When these burnish'd locks are gray,
 Thin'd by many a toil-spent day;
 Long may this lov'd bow'r remain,
 Here may we three meet again.

When the dreams of life are fled,
 When its wasting lamps are dead;
 When in cold oblivion's shade,
 Beauty, fame, and pow'r are laid;
 Where immortal spirits reign,
 There may we three meet again.

TO CORRESPONDENTS.

Several original communications have been received, but too late for insertion in this number. We shall use some of them, with the usual liberties of Editors, to mould them to our object and limits, preserving ENTIRE the writer's sentiments. We recommend that all contributors to our pages designate their communications by signatures.

THE MONITOR.

VOL. I.

APRIL, 1823.

NO. 4.

THE FOLLOWING IS THE COPY OF PART OF A LETTER WRITTEN BY A YOUNG MAN AT SEA TO A FRIEND IN THE UNITED STATES.

WHILE sitting in my cabin and walking the deck, memory often retraces the scenes that are past, and dwells upon the friends who have taken a lively interest in all my concerns. I often think of you, my dear Sir, and you have often been the subject of my prayers, when I have entered into my closet and shut the door. Much as I should be gratified to see you suited with regard to business, property, and every outward circumstance, my chief concern is about the soul. The soul! the soul of man! who can tell its worth? who can estimate its value? "It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and chrystal cannot equal it: and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral, or of pearls; for the price is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with fine gold." There is nothing I desire so much for you, as that you may be taught by the Holy Spirit your true situation as a sinner before God; that you are by nature possessed of a heart deceitful above all things and desperately wicked;—that you are not only *sick*, but absolutely *dead* in trespasses and sins;—that you are poor, and miserable, and wretched, and blind, and naked,—and that there is no help or hope for you, except in the rich, and free grace of God in Christ—that you may be made acquainted, savingly acquainted with

the Lord the Redeemer, and being born again, and having a new heart, may be enabled to walk in all the ordinances of the Lord blameless; live above the world, enjoy communion with God day by day, a communion or intercourse, which imparts a happiness which "none but he that feels it knows," and that you may finally be received to realms of light, and life, and love, and peace, and joy.

I fear you will think, that you are not quite so bad, as I wish to have you feel yourself to be; but I believe that you and I and every child of Adam, are entirely destitute of any good principle, until renewed by the Holy Spirit. I know that to this proposition, the carnal heart is opposed. Probably you will never feel it to be true, until enlightened by the Divine Agent.

A person of an amiable natural disposition, came one day to converse with Mr. Whitefield. On his discovering an inclination in him to rely on his own agreeable temper and sweetness of manners, he told him, that he apprehended Satan was cheating him, by leading him to mistake a good disposition for the grace of God. "I would rather you had the roughness of that man," said he, pointing to a by-stander, "than that the tempter should thus deceive you."

That our hearts need to be radically changed, so that we love what we before hated, and hate what we before loved; so that old things are passed away and all things are become new with us, I firmly believe the Scriptures teach. Also that we are absolutely unable to change our own hearts, and that this change can only be wrought by the power of the Holy Ghost, accompanying the means of grace; such as prayer, reading the Scriptures, attending on the public ordinances of God, religious conversation, &c. We must not rest on these means, but wholly on the obedience, and death of Christ.

It would be an easy matter to write a long letter upon business, or news, or some other topic, but I choose to select for my principal subject, one of greater consequence than any, or all of these. I am willing that each of these should have its proper place: i. e. that we should attend to them just so far as will be most for the glory of God, and our best interests. But we should be careful, that the soul is not robbed of its due attention.

Much as I value the cultivation of the mind, and every important addition to our stock of knowledge, yet surely we should keep in view our high destiny, and not loiter on the short road we have to travel, nor stop to pluck every flower that presents itself to our view.

I was struck with some unusual reflections, on reading the other day, of the death of Matis, the friend of Linnaeus, who had devoted upwards of fifty years to the examination of the vegetable productions of America. Supposing now that the life of this celebrated botanist had been lengthened out to as great a period as that of Methuselah, and that he had devoted half a century to similar researches in each quarter of the globe—that he had then turned his attention from what appears above the surface, to what lies concealed in the bowels of the earth, and continued his researches there for several generations; that he had then travelled through every other department of science, and united in himself all the wisdom of the schools, of what real, solid, permanent advantage would it be to him, when he should be called from this busy scene? The fear of the Lord is the beginning of wisdom; and until, or unless this be added to our other acquirements, they will all be in vain, and worse than in vain.

My friend —, have you attained this wisdom? Have you an interest in Christ? O this is an important point; an error here would be fatal. And doubtless there are thousands who are deceiving themselves; who instead of entering into heaven by the only *Door*, are striving to climb up some other way. Our Saviour has said, “Many are called, but few are chosen.” Are *we* of the *chosen few*? Do we love Christ, more than we do every thing else? If he should require it of us, as he did of his immediate followers, would we be willing to be called fools, and fanatics, and lose our reputation, and part with money, and friends, and ease? Can we appeal to the Searcher of hearts, and say with Simon Peter, “Lord, thou knowest all things, thou knowest that I love thee. Do we evince this love, by loving and keeping his commandments? Jesus Christ has said, “he that doth not bear his cross, and come after me cannot be my disciple.” Do we deny ourselves, and are we determined, that we will serve the Lord, and do our duty, how-

ever much, and how often it may be contrary to our inclination? Do we every day strive to do every thing that we can to please and obey God? We know he is every where present, and knows our thoughts, and whether we do indeed love him, and make it our business to obey his will.

How is it with the Scriptures? Do we love to obey daily this command of our Redeemer, search the Scriptures? Is it merely of form, or as a task that we do this, or do we turn over the sacred pages with delight, and find them sweeter than honey, or the honey comb? Do we let little time pass every day without looking to God in prayer? Do we like Jacob, *wrestle with God in prayer*? Do we have a sense of his presence, and a rich experience of his blessing, when we are in our closets, and alone with God? On the Sabbath, do we delight to be employed wholly in prayer and praise, and the other duties of the day, refraining from all worldly thoughts and conversation; or do we indulge in thinking of business, or news, or other concerns, which on this day should find no place in the mind, or in the mouth of one who is rapidly passing over this little space of life, and very soon will be an inhabitant of an entirely different state?

(To be concluded in our next Number.)

ANALOGIES BETWEEN THE KINGDOMS OF NATURE AND OF GRACE.

ESSAY No. IV.

The path of the just is as the shining light, that shineth more
and more unto the perfect day.

SOLOMON.

An inspired direction is, "prove all things, and hold fast that which is good." It is sometimes asserted that sinless perfection may be the privilege of Christians in this life, even at the commencement of their religious course. That Christians should pray and strive to be holy in heart, in life and in all manner of conversation

we have no doubt. That God, from whom their sanctification comes, is able instantly to perfect them in holiness, is fully admitted. But has he given any reason to expect this? God is able to cause it to be sunrise the instant the day has broke, but has he ever done it? No. This is the order of Jehovah's appointment, that the day shall first dawn and its light progressively increase to the perfect day. His word decides, that there is not a just man upon the earth that doeth good and sinneth not. The apostles found a law in their members warring against the law of the Spirit, so that when they would do good evil was present with them. They never justified the evil, but they groaned under it as a dead and putrid body from which they expected not to be perfectly freed till death. Their testimony, agreed with their experience. St. John says, "If we say we have no sin, we deceive ourselves and the truth is not in us." It is plain, therefore, that the apostle John would have no charity for mushrooms in religion, who claimed sinless perfection.

It is the established order in the kingdoms of nature and of grace, that light first dawn, and then shine more and more unto the perfect day. This brings us to a consideration of the coincidences between the morning twilight and the path of the just in their progress.

FIRST; They agree in their gradual and constant tendency toward their respective ends. The increase of the morning light is uniform, though so gradual as not to be perceptible from instant to instant, and the comparison of periods more remote from each other will easily exhibit a difference. So it is with the Christian. He is never stationary in the path of the just. He often wanders from that path. Some are wandering more frequently than others. From these wanderings, these deviations from the path of the just, they cannot expect progress but delay. But the just, when following on to know the Lord,—when walking in the strait and narrow path of truth and duty,—when striving to work out their salvation depending on God to work in them to will and to do; are constantly growing in grace. Increase of light, sanctification and stability, attends their course, though it be scarcely perceptible. They add to their faith virtue, to virtue knowledge, to knowledge godliness,

rance, to temperance godliness, to godliness brotherly kindness, to brotherly kindness charity. In proportion as these things accumulate and abound, they evince the soul's progress in the divine life. This thought deserves to be pursued farther. Though regeneration begins a new era in its subjects, many errors and prejudices and wrong habits may remain. But as they advance in the path of the just, errors are seen and renounced; contracted views are exchanged for more enlarged ones; prejudices are detected and discarded;—wrong habits are discovered and grace enables them to conquer their wrong habits and establish different and right habits. Their growth in humility often hides from them their own attainments in religion when they are perceived by others. It is thus that the righteous go on from one degree of grace to another till they arrive to the measure and stature of men in Christ Jesus. And all these advances are to be ascribed to light and sanctification and strength from on high. Grace does not supersede human agency; but it arouses it into vigorous action.

Again, persons enjoying the morning light may be very differently circumstanced. A person in this place is surrounded with many different objects from one in another place. A person advanced five hundred miles toward the rising sun has more light at the same moment than a person here. It is easy to determine that the attention of persons will be directed to the objects with which they are surrounded;—and that those who have most light may see most clearly. Thus it is with the path of the just. Different moral objects meet the eyes of those spiritually enlightened according to the different circumstances in which they are placed. And their moral affections are exercised accordingly. But these general results are the same. Sin is detested and renounced, and holiness is loved and followed. Still it must be observed that those who are most advanced in the path of the just, and consequently have most moral twilight, are prepared to decide more promptly, and to act more efficiently than others.

We know that in some climates and in some seasons of the year, the morning twilight is of shorter duration than in others, and when shortest in duration, it is uniformly most rapid in its increase. Secondary causes

operate in this. How emblematical is this of the Christian course! Some Christians are much sooner introduced to perfect day than others. And how common the observation, that those who were early called away after becoming pious, appeared by grace to have been making more rapid advances in the divine life, than others who are continued longer. They sooner ripened for heaven. Secondary causes might have a perceptible influence, but the fact was undeniable.

Once more; The dawning twilight is the precursor of perfect day. We know indeed, that if the day had dawned, and God should withdraw his agency, all would be darkness and chaos again. But who ever knew the day to dawn and the sun not to arise? We know all depends on his power and pleasure in this event: But has he not established a certain connexion between events in the natural world? Does not a similar connexion exist in the world of grace? We know indeed that renewed souls have no power of their own to secure their perseverance in holiness. Left to themselves they would still perish. But that Mighty power which in his own time always ushers in the perfect day after it has dawned, is able to keep Christians, through faith unto salvation. Where is the evidence that a work of grace has been begun in the soul and that soul finally lost? Is Judas named? We ask for the least evidence that he ever was truly pious. The Saviour pronounced him a devil, long before his treason. And when he seemed careful for the poor, his motives were condemned. Did David or Solomon finally apostatize? Read the 51st Psalm and Ecclesiastes, written after their grievous falls, and determine whether they were or were not penitent. Do you say, some in the apostles' days who appeared to be Christians fell away. We grant it. But what said an apostle respecting them? "They went out from us, because they were not of us, for if they had been of us they would no doubt have continued with us." How far a person may appear like a Christian and not be one, and how far a Christian may be left to fall and be finally restored, are questions difficult to solve. Analogy in the kingdoms of Providence and of grace, favours the Doctrine of the saints' perseverance. Hence the apostle Paul writes to the Philippians, "Being persuaded that

he who hath begun a good work in you, will perform it to the day of Jesus Christ." And a greater than Paul hath said, "whosoever drinketh of this water, it shall be in him a well of water, springing up unto eternal life." Reasoning upon the subject we arrive at the same conclusion. Does it appear reasonable to conclude that God will re-stamp his moral image on the soul as the purchase of Christ's death, and then suffer it to be again effaced? Will he who is without variableness or shadow of turning, do and undo his work of sanctification in the soul? After all, we admit that the "Law and the testimony," must decide the question. But when we find it unequivocally written, "The righteous shall hold on his way and he that hath clean hands be stronger and stronger;" must we not consider this a broad promise? Besides, the Chief Shepherd has said, "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish neither shall any pluck them out of my hand." Here we have the nature, order and effects of grace exhibited,—the agency of the creature recognized, and the power, and faithfulness, and determination of Christ made known. Hearing ears and obedient hearts characterize Christ's sheep. They are agents in voluntarily following him. He knows them, chooses they shall never perish but inherit eternal life, and has power and stability to carry his pleasure into execution. It is also said of him that, "Having loved his own, he loved them to the end." Well might an apostle affirm, that "nothing should be able to separate them from the love of God which is in Christ Jesus our Lord." But we must not further pursue this copious subject. We think Scripture and reason and analogy are in favour of the saints' perseverance. We recall the analogy of the morning twilight to mind, that when God causes the dawning light to appear, we have confidence that it will be day.

It is time that we proceed to notice coincidences in the CONSUMMATION of the morning twilight and the path of the just. When the morning sun appears there is an end of all doubt and perplexity about day. Then all objects may be seen clearly and fully by his light, where the organs of vision are adapted to objects presented. There is no longer a struggle between darkness and

light. The light has a *complete* and *uninterrupted* ascendancy. When enlightened souls drop these clay tenements in the dust, their twilight will terminate in beholding the Sun of righteousness in all his glory. Then all their doubts and fears will be dispelled. Their spiritual vision will be without error and without interruption. They will be perfected in holiness. Their sanctification will no longer be progressive, but will then be complete. There will be no more fightings without and fears within. Love, peace, joy and triumph will fill their souls. Every obscurity which veiled any part of the kingdoms of nature, providence, and grace, will then be dispelled, and the glory of God and the Lamb, will ABSORB and FELICITATE every energy of their souls forever. Some reflections will conclude this Essay.

FIRST ; Let our subject teach us candour toward others. If diversity of circumstances may greatly affect the views, feelings and conduct of persons who are truly enlightened from above, let us candidly consider this in our judgment of them. We are indeed to contend earnestly for the faith once delivered to the saints ; but we must not make any thing essential in faith which the Bible does not. If many errors may exist in the minds of those who are in heart the lovers of truth let us guard against rash judgment where we discover some errors. Particularly where the Divine life is apparently but just commenced, there let us be lenient towards these babes in Christ. Let us not expect them to see as clearly at the dawn of day as with the twilight more advanced. Let us not expect that Christians will be perfect characters while here in the body. Let us all make those allowances that pure Christian charity may require, in hoping in behalf of others, though we are never to countenance error, or justify sin in the least degree. Let us seek by tenderness and fidelity to diminish their errors and increase their sanctification. Thus we might be co-workers with God in rendering them more useful on earth and more meet for the inheritance of the saints in light.

SECONDLY ; Let our subject excite us to be watchful and prayerful respecting our own circumstances. Here we may be much more severe in our judgment, than towards others. Let us consider nothing as evidence of a

work of grace which is not evidence of vital and practical godliness. While we study to pursue the path of holy obedience respecting both our faith and practice, let us exercise a godly jealousy over ourselves, that we do not mistake our moral characters,—that we do not mistake what we wish to believe, for truth, and what we choose to do, for duty. Let us at all times be willing to discover errors, and renounce them, to discern duty and perform it. Such changes instead of manifesting weakness are marks of true wisdom. Let us not be over confident on points where we have but little light from heaven. Let us cherish a favourable opinion of the man who has long led a prayerful, exemplary life, though in some things he may differ from us. If he appear to have more sanctification, he may have more spiritual knowledge than we with less outward advantages. Let us judge of our Christian attainments, by the progress we have made in the path of the just. Let us not complain of not enjoying increasing light when we are wandering from the narrow path. Since God is the author of sanctification, in every stage, let us be much engaged in praying that he would sanctify us in soul, body, and spirit. And to our prayers, let us add a diligent use of all those means which he has appointed to promote an increase of our knowledge, sanctification, and comfort.

THIRDLY ; Is sanctification progressive, then we are not to expect great evidence of piety from sick bed exercises, though we would not limit the Holy One of Israel. He may, in some instances, renew and suddenly ripen a soul for glory. But high transports in death, with recent hopes are very doubtful evidence. Let us not speak of such in the circle of our friends and acquaintance in a manner which shall in the least countenance a disposition to delay repentance to a sick bed and a dying hour. And as we value scriptural evidence and holy tranquility in the hour of our own dissolution, let us not madly procrastinate the business of religion till then.

FINALLY ; Perfect day may well reconcile the Christian to death. In the contemplation of that event, there is a terror which we feel in common with animals. It is more awful still to consider ourselves amenable at the tribunal of Omniscient Purity, and to view death as the officer which ushers us into the more immediate presence of

Eternal Majesty. But when Christians look around on the moral darkness of our world, when they look within on the state of their own souls, and when every thing in their moral horizon is obscurity at best, the hope of a glorious, unclouded, and eternal day, beyond the grave tends to reconcile the pious mind to death. Compared with this hope, how worthless and vain the hopes of the Infidel and of the worldling in a dying hour.

SELECT BIOGRAPHICAL SKETCHES.

JUSTIN MARTYR.

JUSTIN, surnamed *The Martyr*, appears to have been the first man of learning after the Apostles, who was eminent in the Church of Christ. He was a native of Neapolis, in Samaria, anciently called Sychem; and by his father's desire was educated in all the learning and philosophy of the Gentile world. Coming at length to the far famed school of Alexandria, for still further improvement, he studied the various doctrines of the different philosophers, and was alternately dissatisfied with each of them; till at length he cordially embraced what is called the Platonic system. He now lived in a very retired manner, and seemed to be established in his own sentiments; when an unforeseen circumstance took place, which led to his conversion to Christianity. Whilst one day taking a solitary walk by the sea side, he providentially met an aged Christian. They soon entered into conversation. One question led to another, till at length, the venerable stranger recommended him to read the writings of the Old Testament prophets, as more ancient, and infinitely wiser than all the works of heathen philosophers. He then unfolded to him the leading doctrines of Christianity, and concluded his discourse with this truly important advice:—"Above all things, *pray*, that the gates of light may be opened to you: for these things cannot be discerned or understood, by any one, except God and his Christ grant to a man the knowledge of them." That this divine illumination is absolutely necessary to enable any one properly to un-

derstand and relish real godliness, is declared in various passages of Scripture, and especially in St Paul's first epistle to the Corinthians, "The natural man," says he, "receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."—ii. 14.

The venerable stranger having finished his discourse, immediately departed, and was never after seen by Justin. His words however made a deep impression on his mind. From that time he carefully read the Scriptures, felt an increasing interest in their important contents, and in due time experienced that genuine consolation, which Christianity alone can confer on the troubled mind. To use his own expressions, "I found," said he, "Christianity to have a formidable majesty in its nature, admirably adapted to terrify those who are in the way of transgression, as well as a sweetness, peace, and serenity, for those who are conversant in it." In another place he remarks, that the calmness and patience of Christians, under the most dreadful persecutions, confirmed his faith in Christianity: for Alexandria, and indeed almost every country, where the religion of the Redeemer was known, was polluted with the blood of the martyrs.

Justin, after his conversion, still wore the usual dress of the heathen philosophers, which shews that he retained a relish for the studies of his youth; and indeed it is to be feared, that this very circumstance tended to obscure his views of divine truth, though not in such a degree as to prevent his sincere attachment to the gospel.

Coming to Rome about the year of our Lord 140, he earnestly opposed the blasphemous errors of Marcion. He also shortly after published his excellent apology for the Christians, against whom the most dreadful calumnies had been reported, to make them the more odious in the opinion of the people. Amongst other things, they were accused of *devouring infants—of committing incest—and of putting out the lights in their places of worship*, in order that they might indulge themselves without restraint in the grossest sensuality. By these glaring misrepresentations, the rage of the heathens was for a time inflamed to the utmost against the Christian name, and a handle was afforded for the most barbarous treatment of the best of men. Time, however, dete

the falsehood of these accusations, and all who made any pretensions to candour became, at length, ashamed of affecting to believe, what was in its nature improbable, and was supported by no evidence. In his apology, Justin completely refutes the charges brought against them, describes their mode of worship, and vindicates its purity and simplicity. This apology, which was addressed to the Emperor, *Antonius Pius*, appears to have had a considerable influence on his future conduct towards the Christians. Though indifferent himself about religious truth, he was nevertheless a man of sense and humanity, and was anxious to do justice to all his subjects. He therefore bore an honourable testimony to the moral character of the Christians, and issued a decree, that if any of them for the future should be accused merely of being Christians, *they* should be acquitted, and their *accusers* punished.

Whilst we admire the amiable character of this Emperor, and the justice of his sentence respecting the Christians, we cannot but regret that he never seriously studied the gospel for himself. A fatal indifference to religion, too common, alas! in our own day, gained full possession of his mind; and hence, while he was a terror to evil-doers, he never seems to have reflected that he had a soul accountable to the Supreme Being, and that, that soul was polluted in *his* sight.

Justin having observed in his apology, how few Jews had embraced Christianity, and that the Scriptures were fulfilled in them, was attacked by Trypho, a learned Jew. The substance of their dispute is still extant.

After some years had elapsed, Justin again returned to Rome, and in consequence of the bloody persecution of the Christians under *Marcus Aurelius*, who had now succeeded to the throne, he wrote a second apology, and presented it to him. But if he supposed he should have softened the present Emperor's mind towards them as he had that of his predecessor, he was much mistaken. Aurelius was an implacable enemy of the Christians, and hence the arguments and the philosophy of Justin were alike despised by the Emperor, who, remarkable as it may seem, on other occasions, manifested the greatest reverence for men of learning. *Crescens*, a prolific philosopher, who had been rebuked by Justin for

his iniquities, procured his imprisonment, and shortly after, his martyrdom, for a crime of all others the most odious in that day,—*his being a Christian.*

The Præfect or Governor, before whom Justin and six of his companions were brought, had been the tutor of the Emperor, and had been celebrated for the moral duties he inculcated on him : but alas ! what would these wretched fig leaves of morality avail, whilst the tutor and his royal pupil remained the enemies of God and his Christ ! At first he attempted to persuade Justin to obey the gods, and comply with the Emperor's commands.—The martyr defended the reasonableness of his religion. The Governor then inquired in what kind of learning and discipline he had been educated.—He then told him he had endeavoured to understand all kinds of learning ; but finding satisfaction in none of them, he at last had found rest in the Christian doctrine, however fashionable it might be to despise it.

“ Wretch ! ” replied the indignant magistrate, art thou captivated then by THAT RELIGION ? ”

“ I am, ” said Justin, “ I follow the Christians ; and their doctrine is right. ”

“ What is their doctrine ? ”

“ It is this :—we believe the only one God to be the Creator of all things visible and invisible ; and we confess our Lord Jesus Christ to be the Son of God, foretold by the prophets of old ; and that he is now the Saviour and teacher of all those who humbly submit to his instructions ; and that he will hereafter be the judge of mankind. As for myself, I am too mean to be able to say any thing becoming *his infinite Deity* ; this was the business of the prophets, who, many ages ago, foretold the coming of the Son of God into the world. ”

The Præfect then asked, “ where do the Christians usually assemble ? ”

On being told that the God of Christians was not confined to any particular place, he inquired where Justin instructed his scholars. Justin informed him.

The Præfect having severally examined his companions, again addressed Justin—“ Hear thou, who hast the character of an orator, and imaginest thyself to be in the possession of truth, if I scourge thee from head to foot, thinkest thou, that thou shalt go to heaven ? ”

Justin replied, "Although I suffer what you threaten, yet I expect to enjoy the portion of all true believers; as I know that the divine grace and favour is laid up for all such, and shall be so while the world endures."

"Do you think," inquired the Præfect, "that you shall go to heaven and receive a reward?"

"I not only think so," said the martyr, "but I *know* it, and have a certainty of it, which excludes all doubt."

The Præfect then insisted on their sacrificing to the gods, and threatened to torment them without mercy unless they complied.

Justin exclaimed, "we desire nothing more sincerely than to endure tortures for our Lord Jesus Christ, and to be saved. Hence our happiness is promoted; and we shall have confidence before the awful tribunal of our Lord and Saviour."

The rest added, "*Despatch quickly your purpose, we are Christians and cannot sacrifice to idols!*"

The Governor then pronounced this sentence, "Let those men, who refuse to sacrifice to the gods, and to obey the imperial edicts, be first scourged, and then beheaded, according to the laws!"

The martyrs rejoiced, and blessed God, and being led back to prison, were whipped and afterwards beheaded.

Justin Martyr suffered about the year of our Lord 168. He does not appear to have entered into the ministry; notwithstanding he was always actively engaged in the cause of Christianity. It is charitable to hope, that he retained his profession of philosophy, not merely to gratify his own taste, but also from the hope of thereby winning over learned men to Christianity. If so, his want of success may warn others from attempting to make converts to Christ, by *temporizing* expedients. He found it easier to provoke opposition, and to lose his own life, than to induce a single philosopher to become a Christian.

Well had it been for the Church, if ministers had always been contented with a simple statement of divine truth. A desire to be wise above what is written, and to reconcile to human capacities things in their nature incomprehensible, was first introduced by Justin—grew to a dreadful height under Origen—and at length became the fruitful parent of an immense tribe of exalters of hu-

man ability, and debasers of the divinity and atonement of "*God our Saviour!*"

ADVICE TO THE YOUNG.

Extracted from a Sermon of the REV. MR. FOXCROFT, former Pastor of the First Church in this City, which now meets in Chauncey-Place.

LET young people be persuaded to give themselves to *Meditation*. Learn to fix your thoughts and contract a habit of thinking;—sober, serious thinking. With the reason that becomes men, and the solicitude that becomes sinners, set yourselves to meditate on Divine and Spiritual things; especially those truths which tend most to awaken you to repentance.

O think on the guilt, pollution, and misery of your natural state. Think on the evil of sin in its nature and consequences. Think on the sins of your past lives; consider them in their quality, number, and aggravating circumstances. Think on the infallible knowledge, infinite purity, and inflexible truth, almighty power, and exact righteousness of that God whom you have provoked by your sins. Think on the reasonableness and perfection of his precepts, the dreadfulfulness of the threatenings and greatness of the promises annexed thereto.—Think on your absolute inability to fulfil the Law, to expiate for sin, or endure the curse. Think on the blessed provision made for you in Jesus Christ. Think on the greatness of the salvation purchased by Christ, and proposed in the gospel; the freeness and grace of the offer; the condescension of the terms; and the assistance tendered to you. Think how much it cost the Son of God, even his own most precious blood, to procure this redemption for you. Think much of Christ and him crucified, of Christ and him glorified. Think particularly on the agonies of his soul, which was exceeding sorrowful even unto death, under a sense of sin and apprehension of the wrath of God; and endeavour after some imitation hereof.—Meditate on the vanity and meanness of all earthly things. Think on the cer-

tainty and awfulness of approaching Death, Judgment and Eternity. Think on the glories and joys of heaven; the miseries and pains of hell; and the infinite folly you are guilty of, in not taking a timely care to secure the former, and avoid the latter.

These are some of the things, which you should meditate upon, and a due consideration thereof would have a rational tendency to impress your hard heart, and awaken you out of your sleepy insensibility.

O sinner, I beseech you then, think on these things seriously in the fear of God. Set your heart unto all these things, give yourself wholly to them. Let your meditations be voluntary and chosen, free and unconstrained. Let them also be leisurely, frequent, and solemn. Take time, and take pains, and be diligent in the work.

This is a duty of vast importance; and therefore must not be trifled in, much less neglected. This also is what you have a natural capacity for. You can thus meditate if you will. You do not stand in need of ability, nor do you lack opportunity. And this is the best use that can be made of your thinking powers. Your thoughts are generally busy: and what can you employ them about, that is of greater weight or value than the subjects before mentioned? Your minds are very apt indeed to run upon your worldly affairs, pleasures, profits, honours, friends, &c. But alas! how foolish are you in this? Since those other meditations, recommended above, are incomparably more necessary, excellent, delightful, and beneficial; and in themselves are no greater toil and labour.

What *Excuse* then can you frame? What pretence to palliate your neglect of holy, spiritual meditation? Verily "thou art inexcusable, O man, whoever thou art," that livest in the omission hereof. Be exhorted then, to dismiss your vain thoughts with shame and regret for them; and to overcome your natural aversion to spiritual meditation, and speedily set about this great work. O that I could persuade you *immediately* to retire and spend a little time in serious debates with your own heart on the *sin and folly of present delays in the affairs of your soul!* And henceforth to accustom yourself, now and then to separate some small portion of your time,

though it were but a few minutes in a day, in solemn consideration of some awakening truths; possibly this might be blessed to your saving conviction:—and methinks, this would be an inconsiderable thing to do for your soul. There can be no rational expectation of your awakening, till you can be brought to sober thinking.—But, if I could persuade you to this, so necessary, so cheap, so reasonable a duty, and you would engage in it in earnest, it would be a hopeful omen of your conversion. O therefore deny not this much to yourself, deny it not to God, if thou wilt deny it to me. I have told the truth; “consider what I say, and the Lord give you understanding!” Or if you put me to conclude in harsher terms, they shall still be the *Oracles of God*. “Now consider this ye that forget God, lest I tear you in pieces, and there be none to deliver.”—Psalm i. 22.

A JUVENILE LAY FOR THE MONITOR.

THAT youth whose tender soul aspires
To know his great Creator's name;
Whose active mind with joy admires
His splendid, universal frame——
Shall flourish like the op'ning bud,
Which sends its savoury fragrance wide;
Or as some tree, beside the flood,
Which blooming drinks the flowing tide.

Religion smiles to own the guest,
And makes the stranger now her own;
She gives the wand'rer peaceful rest,
And shows the prodigal a home.

Sage Wisdom rears its earnest voice,
And calling spreads its richest store:
O Son! receive my happy choice,
The fear of God, and want no more.
I dwell with prudence, peace and love,
And every neighbouring grace is mine;
Far from the worlds of light I rove,
To offer blessings so divine.

To such the Father's promise stands,
"Who early seek, shall early find;"
He follows such with open hands,
While age decrepit fall's behind.

His morning years shall beam with light,
Free from the clouds of vice and sin ;—
The ripening shock, no storm shall blight,
Till to the garner gathered in.

AERIAL VOYAGES.

IMPROVEMENTS in the arts and sciences have recently been so great and so rapid, that we can but imperfectly conjecture what it is possible may soon be invented or discovered. The success which has attended the application of steam-engines to purposes of Navigation, is truly astonishing. Scarcely less surprising have been the recent experiments made in the science of Aeronautics, or navigating the Air in Balloons. This subject is one with which a large proportion of the young are little acquainted. We shall here introduce extracts from some of the most interesting accounts of aerial voyages we have seen, and follow them with such reflections as the subject may seem to suggest.

"In June, 1781, M. Testu ascended from Paris with a balloon, 28 feet in diameter on the motion of which he was able to produce a very sensible effect by the manœuvring of wings. It was filled only 5-8ths with gas ; but, at 2,900 feet high became quite full, by the expansion which it underwent in the rarer atmosphere. Dreading the bursting of the balloon, should he continue to ascend higher, he applied himself vigorously to the manœuvring of the wings ; and after much difficulty, and severe labour, descended in the plain of Montmorency, to take in ballast. Here he procured some stones without leaving the car. A crowd of people, impelled by curiosity to see him, forced their way through a field of corn, which was so considerably damaged, that the proprietor seized on the aeronaut for indemnification.—

Twenty persons held the cord which was fixed to the ear and conveyed it along, the balloon floating about six yards from the ground. But when they were triumphantly entering the village with their prisoner, he suddenly cut the cord by which the ear was restrained, and made his escape into the air, to the utter amazement of his captors. After descending a second time, he rose again, and passed through clouds which emitted vivid flashes of lightning, accompanied by loud peals of thunder. The sun was then setting; and shortly afterwards, he encountered a storm. His balloon was tossed about among clouds, some of them snowy, and others charged with rain. An iron point, fixed to his ear, emitted a stream of light from the *positive* electricity of the atmosphere; and, when *negative*, it exhibited a luminous spot. His flag bearing the arms of France in gold, sparkled with fire during the darkness of the night, while the thunder rolled, and the lightning flashed around him.—The storm lasted for three hours; and during all that time the aeronaut durst not allow any of the gas to escape, lest its communication with the electric matter should have produced an explosion of the balloon. The tempest at length abated, and was succeeded by a perfect calm. From a sublime elevation, he beheld the sun rising; and after being twelve hours in the air, descended near the village of Campremi, 75 miles from Paris. His clothes and balloon were impregnated with a strong sulphureous smell; and his flag had been rent by the lightning.

On the 7th of April, 1806, M. Mosment, an experienced aeronaut, undertook an aerial voyage from Lisle. he ascended at noon, waving a flag decorated with the imperial eagle of France, amid the shouts of the assembled spectators. The commencement of his career was so rapid as to bear him in a very short time beyond the vision of the crowd. During his ascent he dropped an animal attached to a parachute, which came safely to the ground. About one o'clock, something was observed slowly descending through the atmosphere, which proved on its fall to be the flag which M. Mosment had carried along with him. Very soon afterwards a murmur circulated through the crowd, and the body of the unfortunate aeronaut was discovered in one of the fossés

of the city lifeless and covered with blood. The balloon reached the ground on the same day, at the distance of 75 miles from Lisle; the car contained nothing except an unloaded pistol, a little bread, and a piece of flesh.— M. Garnerin ascribes this melancholy disaster to the extreme shallowness of the car, and the too great distance between the cords which attached it to the balloon; and is of opinion, that M. Mosment, when leaning over the car to drop the animal, had lost his balance, and was precipitated to the earth.

Of all the voyages which the history of aeronautics presents to our notice, the *nocturnal* aerial excursions of M. Garnerin must be ranked among the most enterprising and adventurous. At eleven o'clock in the evening of the fourth of August, 1807, he ascended from Tivoli, at Paris, under the Russian flag, as a token of the peace that subsisted between France and Russia. His balloon was illuminated by twenty lamps; and to obviate all danger of communication between these and the hydrogen gas, which it might be necessary to discharge in the course of the voyage, the nearest of the lamps was fourteen feet distant from the balloon, and conductors were provided to carry the gas away in an opposite direction. After his ascent, rockets that had been let off at Tivoli, seemed to him scarcely to rise above the earth, and Paris, with all its lamps, appeared a plain, studded with luminous spots. In forty minutes, he found himself at an elevation of 13,200 feet, when in consequence of the dilatation of the balloon, he was under the necessity of discharging a part of the inflammable air. About twelve o'clock, when 8,600 feet from the earth, he heard the barking of two dogs: about two, he saw several meteors flying around him, but none of them so near as to create apprehension. At half past three, he beheld the sun emerging in brilliant majesty, above an ocean of clouds, and the air being thereby expanded, the balloon soon rose 15,000 feet above the earth, where he felt the cold exceedingly intense. In seven hours and a half from his departure, M. Garnerin descended near Loges, 135 miles distant from Paris.

The same intrepid aeronaut undertook a second nocturnal voyage, on the 21st of September, 1807, in the course of which he was exposed to the most imminent

danger. M. Garnerin prognosticating an approaching storm, from the state of the atmosphere, refused to be accompanied by M. de Chassenton, who earnestly requested it. He ascended therefore alone from Tivoli, at ten o'clock, and was carried up with unexampled rapidity to an immense height above the clouds. The balloon was there dilated to an alarming degree, and M. Garnerin, having been prevented by the turbulence of the mob, before his ascent, from regulating those parts of the apparatus which were meant to conduct the gas away from the lamps in its escape, was totally incapable of managing the balloon. He had no alternative left, therefore, but with one hand to make an opening, two feet in diameter, through which the inflammable air was discharged in great quantities; and with the other to extinguish as many of the lamps as he could possibly reach. The aeronaut was now without a regulating valve; and the balloon subject to every caprice of the whirlwind, was tossed about from current to current.—When the storm impelled him downwards, he was forced to throw out his ballast, to restore the ascending tendency; and at last every resource being exhausted, no expedient was left him to provide against future exigencies. In this forlorn condition, the balloon rose through thick clouds, and afterwards sunk; and the car, having struck against the ground, with a violent impulse rebounded from it to a considerable altitude. The fury of the tempest dashed him against the mountains; and after many rude agitations and severe shocks, he was reduced to a state of temporary insensibility. On recovering from his perilous situation, he reached Mont Tonnerre in a storm of thunder. A very short time after, his anchor hooked in a tree; and in seven hours and a half, after a voyage that had nearly proved fatal to him, he landed at the distance of 300 miles from Paris."

REFLECTIONS.

When reading the results of human invention and enterprize, it may not be unprofitable to moralize. If men will incur such expense and encounter such hazard, merely to rise a few fathoms above the earth; how we must stand reprov'd, that such small sacrifices are made

and so few perils encountered, for the purpose of soaring forever above terrestrial objects. Truly "the children of this world are in their generation wiser than the children of light."

To rise in any degree from the earth, a measure of an important tendency in matter, the attraction of gravitation, must be overcome. In proportion as a material body is elevated, it finds this tendency diminished. Let this illustrate the moral circumstances of sinful man. He is of the earth and earthy. Renovated affections of love to God and faith in Christ are to the soul, what Hydrogen gas is to the balloon. They elevate it; and the more it rises the less it feels the attraction of this world. The more it is elevated in its moral affections, the more diminutive the interests and pursuits of earth appear.—It looks down with peculiar feelings on the littleness of sublunary objects. Now when a credible aeronaut informs us what he has seen and felt, when he has risen in regions which we have never traversed, we believe him. What should prevent our believing the assertions of a credible person respecting his spiritual elevation? Why should he be branded as a fanatic, who says to his acquaintance, Come and hear, all ye that fear God, and I will declare what he hath done for my soul?

Here again we are reminded, that like the power of gravitation with the balloon, the attractions of earth have restrained the flights of the soul on the wings of devotion, and brought it again in contact with beggarly elements. This will continue to be the case while we remain in the body. But when these clay tabernacles shall be dropped, with what astonishing rapidity may the conscious spirit pass beyond the orbit of Herschel, and with the rapidity of thought, dart in the twinkling of an eye beyond the remotest visible fixed star. Of the discoveries it may then make in the creation of God, we can form not the least probable conjectures. With what astonishment we shall then reflect on the supreme or inordinate attachment we have had to the gilded trifles of this speck of dust in the material universe. Now if the soul have in this world, learned the sublime science of soaring towards Heaven in holy affections, when it leaves the body; it will continue to rise with increasing velocity towards God forever and ever. The expanding views it will have of

Jehovah's perfections, as it rises through other worlds and is conversant with other immortal intelligences will be enrapturing.

But if at death it is disqualified for ascending, how dreadful must be its circumstances. Conceive of a man on the roof of a high building, with his feet sliding, and his fall inevitable; what dreadful emotions must he have? What throbs of anxiety must have seized Mes-
ment, when disengaged from his balloon, and feeling that he must inevitably be dashed to atoms. Indescribably more awful will be the circumstances of souls leaving the body without holy affections. What imagination can conceive the horrors of being precipitated from our elevation as prisoners of hope, and dashed on the rocks of eternal perdition. From such a catastrophe GOOD LORD DELIVER US.

VISIT TO MOUNT VESUVIUS.—AN EXTRACT.

LATE in the afternoon we took two guides, and providing ourselves with torches, set off for the Mountain of Vesuvius, being resolved to see the mouth or crater, during the darkness of the night, that we might view it in all its terror. A continual ascent of two hours and a half brought us to the steepest part of the mountain, where we rested ourselves on a recumbent fig-tree, the only vegetable that ventured to approach so near the top, and which despairing to equal its fellows in height, was content to spread out its length along a bed of lava. Here the labour was doubled; for the ashes gave way at every step, so that we could scarcely make any progress. At length, however, after an hour's exertion and inconceivable fatigue we reached the summit. Almost at that instant of time the volcano began to roar. The noise may be compared to thunder. My courage failed me. I turned as pale as ashes, and trembled from head to foot. This trepidation lasted not long; I soon recovered sufficient fortitude to look down into the gulph below, at the very moment when the flame was bursting out; but I think it scarcely possible that I should ever forget the horrible impression which it excited. I had heard

and read much of this burning prodigy, and had accordingly prepared myself for something more dreadful than ordinary ; but the stupendous sight far surpassed all my imagination. Were it possible for mortal man to form any adequate idea of the fervent melting of the elements at the general dissolution, I think I have formed it here. I was surprised at the smallness of the apertures, through which such a mass of ashes and lava is discharged. The discharge of lava is best accounted for by supposing a communication between this mountain and that of *Ætna* in Sicily, which lies at the distance of 180 miles. Naturalists have assigned several reasons in support of this conjecture ; the principal one is the similarity of the lava and other matter thrown up from the two mountains. I shall never forget a notable specimen of Italian cunning. Our two guides, whose aspect announced them fit for treasons, murders, and death, came upon us when we were first looking down upon the flames, and demanded a sum of money, additional to that which we had agreed to give them on our first setting out. I have been told it is their constant custom of dealing with strangers, that they may strike (as we say) while the iron is hot, and make their advantage of the terror which the place and circumstances are apt to inspire. I contrived, however, to elude their demand till our arrival at Portici, when I gave them what is usual, without satisfying their exorbitant cravings.

Ido--

LITERARY NOTICE.

THE improvement of time, is an object of immense importance to all ages and all classes among mankind. He who aids us in rightly employing the present, and in redeeming the past, is a benefactor to his race. This conviction is revived in our breasts by the recent reception and perusal of two able and eloquent sermons on the "improvement of time," by PROFESSOR LINDSLY of *Nassau Hall*, delivered in the College Chapel at the close of the last year. We shall take the liberty to enrich our pages with a few extracts from them ; hoping

all who may have the opportunity, will peruse the discourses themselves.

“But again—were I addressing an ordinary audience—an audience, I mean, consisting of persons engaged in the ordinary pursuits of the world; I might ask, which has appeared most important to your eyes, *time*, or *money*? Of which have you been most tenacious; of which the most liberal? Have you been as free and ready to assist the needy and the suffering—to patronise charitable institutions—to support the gospel—to contribute to objects of public utility—as you have been to dissipate time? Do you not think more of a shilling than an hour? Would you not be more backward to give the former to any benevolent object than to waste the latter in whatever way you might be solicited? How seldom is it that you refuse your time to any who may choose to give you an idle call—while you would be grieved and vexed were half as many calls made upon your purse, even for the noblest purposes?—and you would disregard them too.

“Is it not true that the loss of a day or a week occasions less pain to most men than the loss of a little property? Is it not true also that they frequently calculate the value of lost time merely by the sum which they might have made during that time; And, if nothing could have been gained, then they do not esteem it any loss at all? Is it reasonable that this should be the case? Is the worth of time to be measured by gold and silver? Was it to amass these that man was endued with angelic faculties—planted on this earth for a day—and when the day is ended, to be ushered into another world to exist forever—without the privilege of carrying with him a particle of his hard-earned and beloved treasures? God must have placed men in this world for some purpose—and, would it not be a mockery of the divine wisdom and goodness to suppose that the acquisition of property were the grand purpose of his being?

“Have you not witnessed—and are you not fully convinced that wealth, honour, power, pleasure, are enjoyed and held by a precarious tenure? That to-day, men may walk forth arrayed in purple and fine linen—the objects of envy to some—of admiration and servile flattery to others—while to-morrow, they may appear in sackcloth and ashes—outcasts in the streets, and none so poor as

to do them reverence—derided and scorned by the very crowd, which now gaze and applaud, as though existence depended on their smile? And what do you infer from this caprice of fortune (as it is usually styled,) to which men are so generally enslaved, and of which they so frequently fall the heedless and unpitied victims? What—but that all sublunary things are vain, mutable, transitory—incapable of gratifying rational, immortal natures—and therefore unworthy of your affection and your pursuit? Yet these are precisely the objects of human desire and ambition; and have been so in every age and country, since first the gates of Eden were closed against the guilty pair who led the way in this career of sin and ruin; and who have entailed the same blindness and infatuation on all their posterity.

“Renouncing then these airy illusive goods, which never imparted a ray of solid comfort to the anxious seeker, or to the proud possessor of them, and which all must leave so soon at best—what remains to occupy our minds, and to call forth the active energies of our nature?—Time—precious time is ours—and of this, none but God can deprive us. Time is our estate. This is our inheritance. It is our all. And on its right improvement depends our eternal welfare. Time is given us to lay up treasures in heaven—to prepare ourselves by submission, by patience, by humility and self-denial, by penitence, faith and prayer, during our pilgrimage, through this wilderness of sorrow and temptation; for the full, the perfect, and the perpetual fruition of that Canaan of peace, and plenty, and rest, and joy, and glory, to which the faithful shall, at last, be welcomed.

“Were this sublime, this glorious object constantly in view—Were heaven steadily in our eye, could time ever hang heavily upon our hands? Could it seem tedious, dull, burthensome? Could we consent to lose so much in idleness; so much in unnecessary sleep; so much in trifling or profane conversation and amusement; so much in puerile or hazardous sports and games; so much in sensual indulgences; so much in a thousand frivolous and criminal modes, which the evil genius of this world has artfully devised to cheat men out of their most valuable possessions?

"We have all erred in this matter. There is not an individual in this house;—there is not a child of Adam on earth who has not abused time. Nay more, there is not a day in which the best of men, when they review at evening, their conduct during the day, do not find abundant cause of humiliation and repentance before God for their unfruitfulness, their sloth, or their forgetfulness of Him who has solemnly charged them to occupy till he come."

SELECT ANECDOTES.

SANGUINE AUTHOR.

A Poor clergyman, in a very remote county in England, had on some popular occasion, preached a sermon so exceedingly acceptable to his parishioners, that they entreated him to print it; which, after due and solemn deliberation, he promised to do. This was the most remarkable incident of his life, and filled his mind with a thousand fancies. The conclusion, however, of all his consultations with himself was, that he should obtain both fame and money; and that a journey to the metropolis, to direct and superintend the great concern was indispensable. After taking a formal leave of his friends and neighbours, he proceeded on his journey. On his arrival in town, by great good fortune, he was recommended to the worthy and excellent Mr. Bowyer, to whom he triumphantly related the object of his journey. The printer agreed to his proposals, and required to know how many copies he would have struck off? "Why, sir," returned the clergyman, "I have calculated that there are in the kingdom so many thousand parishes, and that each parish will at least take one, and others more; so that I think we may safely venture to print thirty-five or thirty-six thousand copies." The printer bowed, the matter was settled, and the reverend author departed in high spirits to his home. With much difficulty and great self-denial, a period of about two months was suffered to pass; when his golden vision so tormented his imagination, that he could endure

it no longer, and accordingly he wrote to Mr. Bowyer, desiring him to send the debtor and creditor account, most liberally permitting the remittances to be forwarded at Mr. B's convenience. Judge of the astonishment, tribulation, and anguish, excited by the receipt of an account, charging him for printing thirty-five thousand copies of a sermon, £785,5s,6d, and giving him credit for £1,5s,6d, the produce of seventeen copies, being the whole that had been sold. This left a balance of £784, due the bookseller.

All who knew the character of this most amiable and excellent printer, would not be at all surprised to hear, that, in a day or two, a letter to the following purpose was forwarded to the clergyman:—

“REV. SIR,

I beg pardon for innocently amusing myself at your expense, but you need not give yourself uneasiness. I knew better than you could do the extent of the sale of single sermons, and accordingly printed but fifty copies, to the expense of which you are heartily welcome, in return for the liberty I have taken with you.”



THE WELL-STORED MEMORY.

A Youth, who was engaged in the social study of the holy Scriptures, remarked to a friend that since committing particular texts to memory, they often recurred under circumstances which rendered them peculiarly interesting and practically useful. It was added,—When I look abroad, this text occurs, “*The heavens declare the glory of God, and the firmament sheweth his handy work.*” When I sit down to meals, another text occurs; “*Whether ye eat or drink, or whatsoever ye do, do all to the glory of God.*” When I open the sacred volume, I remember, “*All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,*” &c. May the Holy Spirit multiply such effects from the social study of **ETERNAL TRUTH.**

MISSIONARY INTELLIGENCE.

Clouds and darkness often appear to attend the first efforts for evangelizing Pagan lands, where afterwards the brightest prospects cheer the benevolent heart. We rejoice that the horizon of the Burman Mission appears to be brightening. The following extract from a letter written by Mr. Judson to Dr. Baldwin, when connected with later intelligence, will rejoice every friend to the spread of the Gospel. On their arrival at Ava, they met with a favourable reception from his Majesty, and were directed to seek them such lodgings as were agreeable, near the foot of the throne. We trust this will turn out to the furtherance of the Gospel among the millions of Burmah.

Extract of a letter from Rev. A. Judson to Rev. Dr. Baldwin.

Rangoon, Aug. 21, 1822.

REV. AND DEAR SIR,

Since I wrote you last February, I have been almost entirely confined to the translation of the New Testament, in which I had proceeded to the end of the second of Corinthians, including Ephesians, Hebrews, and the epistles of John; when an order arrived from the king, summoning brother Price to Ava, on account of his medical skill, of which his Majesty had heard. We expect to leave Rangoon day after to-morrow, in a boat provided by government. Brother Hough remains in charge of this station.

For several weeks past, there has been a considerable excitement in the minds of our Burman friends. The assembly on Lord's days has risen to thirty or forty. Five have lately been baptized, and there remain several hopeful inquirers. These circumstances make me very reluctant to leave Rangoon; yet the path of duty seems to lead to Ava. May the Lord direct and prosper this our second attempt to gain some footing in the capital and the palace."

The late intelligence from the Palestine Mission is peculiarly interesting. The following brief extracts from the Missionary Herald, will show our readers how these unweariedly active men are employed at Malta.

They have secured such confidence from the Greeks that two Greek youth have been entrusted to their care, and have actually arrived in this country to receive an education. These interesting natives of classical ground are at Salem, with the Rev. Mr. Cornelius.

"We preach four times a week in English. Our chapel which accomodates one hundred persons, is filled twice on the Sabbath. On Wednesday evening we preach also in the chapel, and on Thursday evening in a room on the other side of the water, near the dock-yard. Our preaching is generally extemporaneous. This is the kind of preaching, to which our hearers have been most accustomed, and which they prefer.

"Our congregations on the Sabbath are of quite a mixed kind;—some persons distinguished for learning, talents and accomplishments, and some of the most illiterate; Churchmen, Presbyterians, Independents, Baptists, and Methodists. Nothing gratifies the serious part of our congregation so much as when we preach on the glory and grace of Christ; I mean, in a practical and experimental way. We have several times had at our meeting two young midshipmen, from an English man-of-war, who have become serious in the course of the past year.

BIBLICAL LECTURES.

A Bible Class has been formed in the First Congregation in *Charlestown*, under the pastoral care of Rev. Mr. FAY, of which, at our request, he has furnished us with the following account. We are pleased that he has so minutely traced the incipient steps which led to its complete organization. We hope that the regret which many others among Zion's Watchmen feel in rarely meeting their young people except in the sanctuary, may be removed by the same resolute, persevering, and successful efforts which he has made.

THE Pastor of this Congregation had long lamented, that so small a number of the dear youth attended his weekly lectures at the Chapel, and other appointed means of religious instruction, aside from the public worship of the Sabbath. To interest this important portion of his charge in the study of the Scriptures, gain access to their minds, and secure stated opportunities of apply-

ing divine truth to their consciences and hearts in an affectionate and familiar manner, he proposed the establishment of a Biblical Class, and gave notice from the pulpit, on the Sabbath, of the design and objects of such an association, inviting all of twelve years of age and upwards, who could find it practicable, to assemble at the Chapel, and learn more definitely the object proposed, and the plan to be pursued. In the mean time he visited the families of the Congregation, exhibiting the importance of the object to the youth, that they might be persuaded to attend; and to the parents, that they might not only secure the attendance of those under their care, but also co-operate with their Pastor by their parental fidelity.

This Class was formed on the last Tuesday in January, when there were entered as members, *one hundred and thirty*. The Biblical lectures are given every other Tuesday evening, or once a fortnight. The present number of members is *two hundred and twenty*, and there are additions at every lecture.

The Biblical Catechism of the Rev. Hervey Wilbur, is adopted as the text-book of these lectures; and it is hoped, that not only this interesting manual, but the efforts of its author to aid the moral and religious improvement of the rising generation, will be extensively useful.

Those associated to attend these lectures, are enrolled in six divisions; four of females, and two of males, and a question or subject is assigned to each division;—and when proposed at the next lecture, it is expected some member of the division to which the subject was assigned, will repeat the passages of Scripture found under it. The Pastor then proceeds to discuss the subject of the question, explain the passages of Scripture repeated, answer objections, and make a direct application of the truths illustrated. Every lecture is commenced and closed with prayer. And it may with propriety be added, that while the dear youth are assembled to be instructed out of the Scriptures, there is a meeting at the same hour of professing parents, to pray for a divine blessing upon these instructions; and the very first lecture was not without its visible good effects.

It must be perfectly obvious that this system of Biblical instruction might be widely extended; and the Pastor had hoped to have extended it; but the religious at-

tention, which has appeared, has so multiplied his labours, as to render it utterly impracticable.

The course of Biblical instruction already adopted, is attended with many important advantages.

I. It brings the youth together to gain religious instruction, and awakens a disposition to attend other lectures, and meetings for religious purposes.

II. It calls their attention directly to the word of God, and gives the Pastor an opportunity at every lecture to enforce their obligation to study the Scriptures by new motives continually occurring.

III. It furnishes the youth with the most useful and interesting topics of conversation when together, and the Pastor with the most interesting subjects of inquiry, whenever he meets them.

IV. It gives a Pastor the most favourable opportunity to address nearly all the youth of his congregation at once, and in an appropriate manner.

V. It furnishes the most correct and efficient aid to pious parental instruction, and renders the joint labours of both Pastor and parents the most effectual.

VI. It brings, more than any other mode of instruction, the sacred Scriptures before the mind as the only rule of faith and godliness, and it has already evinced by actual experiment, that men are begotten again, and sanctified by the word of truth.

The Pastor has given notice, that any members of the Biblical Class were at liberty to write essays or dissertations, on the subjects to be discussed, and send to him; and if deemed useful, they would be communicated to the Class. One essay, or more, has been read at every lecture. The Pastor has been requested to submit the following, read at the Biblical lecture on the 25th of February and 11th of March last. As the essays are all presented as anonymous, they will be thus submitted.

The following prose and poetical Essays are those alluded to in the above communication.

“The study of the Scriptures, must be considered by every unprejudiced observer of their invaluable and di-

versified contents, not only the most important, but the most interesting, which can engage the attention of a rational, contemplative mind. All that the most fertile imagination can conceive of purity of style, sublimity of thought, or grandeur of imagery, is found there. They contain variety suited to all the diversity of taste man possesses.

Is biography your favourite study? With what interest will you follow the pious youth, whose history commences in the 30th chapter of Genesis;—who having been sent on an errand of mercy from the bosom of a doting father, was ungratefully received, cruelly treated, and his life attempted by his wicked brethren, but mercifully preserved by an overruling Providence? With what interest will you dwell on the description of his bondage;—with what delight behold him afterwards next in honour to the king, overcoming every temptation, and resolving not to “sin against God.”

With what deep solicitude will you trace the history of the child saved in an ark of bulrushes from a cruel and untimely death, and called to be a prince and deliverer to his countrymen; and yet in all his prosperity remembering the Lord,—choosing rather to suffer affliction with his people, than to enjoy the pleasures of sin for a season?

Are you pleased with history? With what delight will you peruse the history of the Jewish nation, and trace their various journeyings, distresses, and providential deliverances, which occupy the seventeen first books of the Bible, and are either foretold or adverted to on almost every page? Do you delight in the recital of deeds of valour, or martial fame? Look at the holy fortitude, the pious confidence of the young hero, (1 Samuel, xvii.) who went forth at the command of the Lord with a sling and a stone, trusting in an Almighty arm, and defied the proud Philistine's strength and skill, and you will find much to admire and imitate. He was but a youth, yet, trusting in the Lord of hosts, was victorious;—*a youth*;—and yet before assembled thousands declared his confidence in Israel's God;—*in our God*.

Has poetry more enticing charms for your refined taste? Some of the finest and best strains ever presented to the eye of man are to be found in the Psalms of Da-

vid, in some of the prophets, and in other parts of the inspired volume.

These are but few of the interesting subjects, which are presented on every page of the sacred Scriptures. Now if these subjects were thus exhibited by uninspired men, they would attract, fascinate, and instruct; but when we consider that every word is accompanied with the impressive declaration, "Thus saith the Lord;" that the Bible is not intended for private interpretation, and that by it we must soon be judged, how ought we to search it, as for hidden treasure, and with microscopic eye endeavour to discover through the outward covering its more intrinsic beauties. With such impressions, that mind must be insensible indeed, which in attending to the biography of Moses, Joseph, and others, forgets him, who left the bosom of his Father, and came into this world of moral wretchedness,—was despised, rejected, crucified, and slain; whose life was spotless;—but who condescended by a cruel death to purchase for us all our blessings, and who is now exalted to be a Prince and a Saviour. Who in reading the history of the chosen people of Israel does not apply it to Christ's followers, while passing through this moral wilderness to the heavenly Canaan? By the rejection of the Jews, we are taught, that those who do not exercise cordial faith, and endure unto the end, will hereafter be excluded from the rest that remains for his people. Who that is attracted by its poetry can fail to anticipate the song of the redeemed in heaven, and earnestly desire to be admitted to their blest society.

But what will all these beauties and excellencies of the Bible avail, and to what purpose were they sent to those, who do not read and study the word of God? As the sun shines in vain to a person who by choosing a subterraneous dwelling, voluntarily denies himself his enlightening beams, so the beauties of the Bible will be forever unknown to us, and its heavenly light will shine around us in vain, if it lie in our houses unperused, unopened. But let us bear in mind, that the *book of God's remembrance*, is not closed;—there our names are registered, our thoughts recorded, and *every neglected privilege* and unoccupied talent will appear as a testimony against us at the last day."

INVITATION TO THE BIBLICAL LECTURE.

HEIRS of eternity! who know
 There is a God, draw near;
 There is a heaven for you to win,
 A hell for you to fear.

Ho, ye who thirst for knowledge, come,
 The sacred pages scan;
 Learn here the character of God,
 His love to guilty man.

The mysteries of a Saviour's love—
 Redemption by his blood—
 Are treasures worth an angel's search,
 And worthy of a God.

Come, ye who've sought for happiness
 In vain from earthly good;
 Come, learn the riches of his grace,
 And taste the heavenly food.

Come, ye who feel the weight of sin,
 Come, learn a Saviour's love,
 For you he suffer'd on the cross,
 For you he pleads above.

Ye troubled, broken hearted souls,
 With sin and guilt oppress'd;
 Come, seek his grace, come trust his word,
 And be forever blest.

No earthly good can satisfy
 Th' immortal soul's desires;
 Come then, enjoy that peace of mind
 His HOLY WORD inspires.

 TO CORRESPONDENTS.

We have only room to return thanks for increasing patronage, and to request numbers to enlist to render our Work still more worthy of patronage.

THE MONITOR.

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MAY, 1823.

NO. 5.

THE FOLLOWING IS THE COPY OF PART OF A LETTER WRITTEN BY A YOUNG MAN AT SEA TO A FRIEND IN THE UNITED STATES.

[Concluded from Page 112.]

I Did not intend to go beyond the limits of a sheet, but I must yet add a few lines: when the soul, the never-dying soul is concerned, I know not where to stop; and yet I know all I can say, will be of no avail, unless God is pleased to grant his blessing. Perhaps too, (who can tell, for life is precarious,) perhaps this may be the last epistle, you may receive from one who has long enjoyed, and reciprocated your friendship, and who feels great solicitude for your everlasting welfare. Nothing is more certain than that ere-long, you and I, with the assembled, universe, shall stand before the Judgment seat of Christ, and hear the welcome salutation—"Come ye blessed"—or the awful address—"Depart ye cursed." O let me beseech you to examine the ground on which you are standing; will it bear a dying hour? Will it stand the scrutiny of the last day, when that which has been done in secret shall be proclaimed to heaven and earth, and when for every idle word we shall be called to give an account. Think, my dear friend, think often of the loss of the soul. Think of that question of our Saviour, "What shall it profit a man, if he gain the whole world and lose his own soul? Or what shall a man give, in exchange for his soul?"

But I must have done. Let me beg of you, Sir, to attend with all diligence to your soul. Every thing valuable loudly calls for such a course of conduct. De ex-

amine the Scriptures; examine the evidences of their divine origin; seek daily by fervent prayer to God, through Christ, for direction. And may he lead you into all truth. You know my sentiments; they are the same in every situation and at all times. I desire to be more and more influenced by the precepts of the Gospel. I know but little of them, and am so different from what I ought to be, that I often fear, that I cannot be a true follower of Him who went about doing good, whose meat, and whose drink it was to do the will of God, and whose conduct in every period of life, evinced a heart warm with love to God and to man! O to be more conformed to his image, to possess more of his temper and disposition, and finally to be saved by his grace! I wish, my friend, that you would buy and read frequently and attentively, Doddridge's "Rise and Progress." Compare yourself with what you will find in a little book, called "Essays to do good;" and do be particular with regard to the books you read. Time is short; it flies apace; and fifty years hence, the great concern will be, not what has been the news, or whether we have been rich or poor, but whether we have been interested in Christ, and lived to his glory.

I hope you will think seriously of what I have written. I would say the same in sickness, or in health, in prosperity or adversity, in every stage of life, or on a death bed. Do live for eternity, and believe me yours truly.

H.

ANALOGIES BETWEEN THE KINGDOMS OF NATURE AND OF GRACE.

ESSAY No. V.

Lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land: the fig-tree putteth forth her green figs, and the vines with the tender grape give a good smell.

SOLOMON.

THE Song of Solomon is a correct specimen of the luxuriance of an Eastern imagination. It is a fine alle-

gorical Poem, in which the mutual love and felicity of Christ and his Church are represented in language descriptive of the strongest conjugal affection. The royal poet introduces the richest imagery, interwoven with sentiments of exquisite tenderness. Parts of this Poem, and indeed the Scriptures generally, abound with inimitable classical beauties.

In our motto, the man of taste may discern an admirable propriety and beauty in the arrangement, symmetry, and vivacity of the thoughts which it contains. The winter is past, the rain is over, the flowers appear; the melody of the groves is heard, and the immature fruit regales the sight, the smell, and the hope of a harvest. Our natural thirst for the sublime and beautiful in description, may draw more congenial draughts from the river of God, the volume of inspiration, than from all the streams of human composition in existence.

Much might be said concerning the *mystical import* of the passage which we have selected as the motto of our present Essay, but we choose rather to use it by way of accommodation, and follow it with reflections adapted to the season. It is an admirable description of the **SPRING TIME OF NATURE**. By it we are reminded that there is a **SPRING TIME OF LIFE**, a **SPRING TIME IN RELIGION**, and a **SPRING TIME FROM THE GRAVE**. To illustrate these subjects will be the object of this Essay.

FIRST; There is a SPRING TIME IN NATURE. The enchanting scenes of this day are witnesses of this truth. *For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land: the vines with the tender grape give a good smell.* God has loosed the frozen bands of **WINTER**, and from the hand of his benevolence is profusely disseminating the delights of **SPRING**. He is reclothing the earth with beauty, perfuming the air with nature's incense, and causing creation to rejoice.

It is peculiarly delightful to contemplate creation emerging from the torpor and gloom of winter, to the energy and smiles of spring. Every sense is then regaled. The eye is delighted with the richest, noblest, scenery imaginable. The ear is charmed with the songs of a world rejoicing in the renovation of nature. The smell,

the touch, the taste, are all refreshed when in contact with vernal productions.

In the vernal season, the child of God will delight often to regale himself in his Father's garden of creation. The ground-work of the soft carpet on which he treads, as he walks abroad, is of pleasurable green, here and there interspersed with the orange colour, the pink, and the violet. The trees and shrubs around him are beginning to be clothed with foliage and decorated with flowers. Objects uniting the pleasurable in form, colour and motion, are multiplied before him. Vegetation pours forth an incense to its Creator, which perfumes the air for his intelligent creatures. The feathered inhabitants of the grove are chanting their shrill anthems of praise to him who tuned their notes of wild melody. When he lifts his eyes above the earth he beholds a serene azure horizon, perhaps fringed with summer clouds.

... "The powerful king of day"

is seen in golden effulgence, illuminating, vivifying, and fructifying a world.

Surrounded with *such scenes*, no wonder that those pious youths, Isaac and Nathanael, delighted to meditate in the field, or pray in the grove. How easily the pious mind may then trace this striking analogy between the renovation of nature, and the renovation of the soul. *Old things, in the natural world, are passed away, and behold, all things are become new.* In like manner, *if any man be in Christ, he is a new creature.* He has **NEW** views of the character of God, the character of Christ, and of his own character. He has new views of the nature of sin, and the nature of holiness. In one word, he has **NEW VIEWS** of *things seen and temporal, and of things unseen and eternal.* He has new **AFFECTIONS** towards God and Christ and Christians; new desires and resolutions, new sorrows and joys, new fears and hopes, new employments, companions and privileges. These are the germs and blossoms which promise mature fruits of righteousness unto unfading spring and eternal life.

SECONDLY; There is a **SPRING TIME OF LIFE**, when the germs and blossoms of the intellectual and moral worlds begin to appear. Then all is vivacity and prom-

ise. The bud *originates* in time, but is formed for immortality. It first appears, then expands, then unfolds its foliage and its flowers. In childhood and youth, the fluids circulate briskly, the spirits abound with sprightliness, the heart beats high with hope, and the eye sparkles with joy. In *youth*, the apprehension is quick, the memory, like blank paper, easily receives and *strongly retains impressions*. But in *AGE* ideas received in mind, are like figures on the ocean's bank, where the next rolling surge buries them in oblivion. In age too, the understanding is sometimes closed against truth, and the conscience callous and steeled against duty. In youth, prejudices have not been formed to cloud the understanding; vice has not yet seared the conscience. The affections are ardent, and every power and energy of the soul vigorous and active. In youth, love and aversion are less dictated by caprice, or governed by worldly policy, than in later years. We often there see an artless simplicity, an unstudied frankness, which delights us.

To the contemplative mind, the spring time of life unfolds superior beauties to the spring time of nature. When he looks around him he sees, in embryo, in miniature, *men, ANGELS, IMMORTALS*. He sees intellectual capacities emerging from non-existence, exploring the earth, measuring the firmament, and soaring to heaven. He sees the germs and blossoms of piety adorning many of the young, promising usefulness on earth and glory beyond it.

With what delight the parent beholds the first dawn of reason in his children! How readily he solves the thousand questions which their inquisitive minds suggest. If pious, with what avidity, like Mary, he treasures up in his heart every indication of virtue in his children. What unutterable joy thrills through him, when he beholds the boughs which proceed from him as the trunk, covered with promises of much fruit to bless the earth. He forgets his own approaching dissolution, and views himself immortal in his posterity.

Permit us *here* to introduce a remark, which might have been made in our first division, but was deferred, to give energy to the thought by antithesis. We would remind our readers, that there is one consideration which adds an indescribable interest to the spring season of na-

ture. ALL our temporal hopes for the year are suspended on the spring. If that season puts forth no blossoms, there can be no fruit in autumn. In like manner our hopes respecting the usefulness and happiness of the rising generation, must be built principally on their improvement of the spring season of life. The Church and state must ever view that season with the tenderest solicitude. There are deposited all their temporal hopes. The principles which the young imbibe, the habits which they acquire, are forming characters which will be either approved or disapproved of God; will render them comfortable or miserable in life; will constitute them blessings or nuisances in society. Yes, they are most probably sealing their characters and destination for eternity. If there be no *thirst for knowledge* in the spring time of life, how can we expect there will ever be much information. If no blossoms of piety appear then, is it not presumption to *expect* the fruits of righteousness in the autumn of life? "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good that are accustomed to do evil. But far be it from us to limit the power or the grace of an Almighty Saviour. He calls some into his vineyard at the ninth and the eleventh hours. Yet it is suitable and more common for him to employ his labourers at the earlier hours of the day.

The hopes of the state for industrious, intelligent, peaceful, virtuous subjects; for wise legislators, for firm and fatherly magistrates, rest on the young. The Church is to be perpetuated among them. Some of them are to publish the gospel and to feed the sheep and lambs of Christ's fold. Yes, ye fathers, soon ye will have done with society, business and state concerns; then your children will fill your places as citizens, as subjects, as legislators, as rulers. Soon, ye mothers in Israel, your daughters must occupy your stations in the family and in the Church, and some of your sons minister at the altar. Thus it is manifest that the hopes of the state, of the Church militant and the Church triumphant, are suspended on the spring season of life.

Many things in the natural world depend much on the culture bestowed on them in the spring time of nature. In the spring time of life, parents, guardians, preceptors, and ministers, have much culture to bestow.

the rising generation, if they expect them to be fruitful in good works. We have reason to rejoice that the Church is awaking to the importance of the religious education of the young.

The literary and religious advantages of the children and youth of this day, are far superior to what they ever were before. Perhaps the great Head of the Church is making *this* the spring time for a millennial autumn. Perhaps we now behold the blossoms of piety which will *then* be matured, some sixty, some a hundred fold.

THIRDLY; There is a SPRING TIME IN RELIGION. After seasons of coldness, barrenness, and torpor, in spiritual concerns, God has often granted precious revivals of religion. As the rays of the natural sun, and showers from heaven, burst the chains of winter, give life and fertility to the vegetable world, and scatter the delights of spring, so the rays of the Sun of Righteousness and the effusions of the Divine Spirit, burst the chains of spiritual winter, give life and fruitfulness to the moral world, and disseminate the delights of a spring time in religion. Spring raises the fluids, exhales the odours, and inspires the songs of the natural world; the moral spring elevates the spirits, draws forth the affections, and inspires the praises of the intellectual world. Do frail plants in the garden of nature, ever boast that they are the authors of their own renovation? Shall plants in the garden of God's grace, ever attribute their life and verdure to their own energies and agency? No, Christians; "You hath *Christ* quickened, who were dead in trespasses and sins."

We have abundant reason to rejoice, that we live in this spiritual spring season of the world. Christ is now beginning to cause heathen lands, the wilderness and the solitary place, to rejoice and blossom as the rose, and become vocal with the high praises of God. The tree of life is scattering its leaves for the healing of the nations. Some of the rulers of the earth are becoming nursing parents to the Church. God is wonderfully refreshing his enclosed garden with showers of divine grace. He is perfuming the air of earth and heaven by exhalations of prayer and praise from the religious world. A cloud of incense rises before the throne the first Monday in every month. He is tuning new songs

on earth, and new anthems in heaven, by the conversion of many souls. Spiritual spring, with a rain of righteousness, has recently visited *many* parts of our land. How great the contrast between winter and spring, both in the natural and moral worlds. A few weeks ago, dead trees and torpid ones appeared alike unfruitful. Now the dead and the living, whether in the garden or the forest, are easily distinguished. So in places which have lately been visited by showers of Divine grace, but a short time ago, the wise and the foolish virgins were sleeping together; the spiritually dead and alive were with some difficulty distinguished. But when spiritual spring has visited any place, the dead and the living, whether in the forest of the world, or the garden of the Church, are more easily distinguished. *Then* those who neither feel nor exhibit signs of spiritual life, have reason to conclude themselves dead, even though having a name to live.

Perhaps some of our readers are ready to admit, that they have no *spiritual life*, though it be spring time in religion. If this precious season terminate without life in you, do you expect to vegetate in summer and bear fruit in autumn? And if the whole year of your probation is spent as cumberers of the ground, you must inevitably be cut down as fit only for the fire.

FOURTHLY; There is a **SPRING TIME FROM THE GRAVE**. Soon yonder blossoms of spring will be scattered, the leaves of summer will fade, and the fruit of autumn fall. Vegetation will become torpid, cold, sapless. In like manner, the health, the beauty, the vivacity of youth, will soon be succeeded by the summer of mature life and the autumn of old age. These bodies will presently be dead and cold and bloodless. But, we are assured, these bodies shall be renovated. If we have borne Christ's moral image *here*, we *shall* bear his heavenly image *hereafter*.

Inspiration opens before us a glorious scene beyond the grave. How obscure the views of the human race without this light from heaven. It is true, barbarous tribes are mostly believers in a future existence. But they generally suppose that the same modes of life will be pursued *there* as *here*. Hence their burial of arms and provisions in the graves of their deceased friends.

Nor are mere human learning and wisdom sufficient to guide to truth and certainty on this subject. The views of Socrates and Cicero were perplexity and confusion. Even the Jews appear to have had very indistinct ideas respecting the resurrection. It is in the gospel that life and immortality are brought clearly to light. The advent of the Sun of Righteousness diffused a *flood of light* on this animating subject. Let the infidel brood over that monster of his own creation, that death is an eternal sleep: let the Mohammedan promise himself a sensual heaven: with the Bible in our hands and the love of God in our hearts, we shall never envy them their boasted felicity.

We are conversant with many things in nature analogous to the resurrection from the dead. Mankind lie down at night, become inactive and insensible to every thing around them; but when *the day-spring from on high visits them*, they rise from their slumbers with renewed activity and attention to surrounding objects. We see the caterpillar and the silk-worm, after creeping a while on the earth, provide themselves with shrouds and sepulchres, and for a time appear to be entirely destitute of life; but by the power of him who raised Lazarus from the grave, they burst the bars of their confinement, and wing the *air*, an untried element. Though the light of nature would not teach the doctrine of the resurrection, renovated nature bears a strong analogy to the spring time from the grave. Like winter, the grave is dreary and cold and silent. Like the spring, the resurrection of the just is life and beauty and joy. "But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest; thou sowest not that body that shall be, but bare grain; it may chance of wheat, or of some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body. So also is the resurrection of the dead; it is sown in corruption, it is raised in incorruption: it is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual."

We would suggest one thought more on the analogy which spring bears to the resurrection. Though the evergreens retain their foliage, while vegetation in general is dead, yet in the resurrection of nature, when vegetation is reanimated, the foliage of the evergreens is changed. In like manner, Christians will "not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; (for the trumpet shall sound;) and the dead shall be raised incorruptible, and we shall be changed. For this corruption must put on incorruption, and this mortal must put on immortality. For this we say unto you by the word of the Lord, that we who are alive and remain unto the coming of the Lord, shall not prevent them who are asleep. For the Lord himself shall descend from heaven, with a shout, with the trump of God; and the dead in Christ shall rise first. Then we who are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord." Then the righteous shall rise to PERPETUAL SPRING, unfading beauty, and eternal life and fruitfulness in the paradise of God: "Wherefore comfort one another with these words."

We shall conclude this Essay with a very brief application.

Respected readers, we are all now enjoying the spring time of nature. While viewing the beauteous expansion of spring, let our hearts daily expand with holy affections. The volume of creation is constantly open for our perusal. The seasons are full of God: His perfections are inscribed over our heads in resplendent capitals. *Here* let us learn to *spell* his name, that hereafter we may be enabled to pronounce it HOLY, HOLY, HOLY, is THE LORD GOD ALMIGHTY, immensity is full of his glory.

With many who read this, it is the spring time of life. Dear young friends, remember the eyes of the Church and of the state view you with the deepest solicitude. The hopes of your affectionate parents are fixed on you. If you bring forth wild grapes, their hearts will bleed and break. If you imbibe correct sentiments and form virtuous habits, their hearts will be comforted. We rejoice to see among the youth, in places lately visited by showers of divine grace, many blossoms of intelligence,

respectability, usefulness, and piety. But while we recollect that, though the spring blossom full, a frost, an insect, or a wind may blast our hopes, we rejoice over you with trembling. With tears we beseech you, let not the spring season of existence be so misimproved by any of you, that the autumn of life shall be unfruitful and eternity wretched.

O THOU ALMIGHTY VINE-DRESSER, we beseech THEE, transplant all the dear youth who peruse this, into the garden of thy grace. Suffer none of them to produce poisonous fruits to endanger the souls around them. Suffer none of them to be cumberers of thy ground here and fuel for thy wrath hereafter.

FINALLY; In the light of our subject we learn that the righteous should never suffer a gloom to overspread the mind when the grave is mentioned. The Saviour has softened that bed. The Saviour has risen from it. The grave is a *dark* entry. But it leads to the New Jerusalem. There the walls are jasper, the gates pearl, and the streets paved with chrystal gold. The river of life, proceeding from the throne of God and the Lamb, dispenses perpetual beauty and fertility through the place. In the midst of the street, and on either side of the river, stands the tree of life bearing twelve manner of fruits and yielding its fruit *every month*. The heavenly vegetation is ever green and ever fruitful. There they have no night, no scorching heat, no winter's cold, but the rays of the Sun of Righteousness dispense an eternal spring. Let us all aspire to be trees of righteousness in the heavenly paradise, on the banks of the river of life, bearing a variety and abundance of celestial fruits.

SELECT BIOGRAPHICAL SKETCHES.

JEROM OF PRAGUE.

JEROM, the companion and co-martyr of John Huss, was a native of Prague. Of the early part of his life we have no information, except that it was employed in

an eager pursuit after knowledge at the most celebrated universities of Europe. Oxford was the last he visited, where he became acquainted with the works of Wickliffe, and was so much struck with their importance, as to translate several of them into his native language. On his return to Prague, he instantly professed himself a cordial admirer of this reformer; and on finding that Huss was actively engaged in disseminating his sentiments, he heartily co-operated with him in his labours. —Huss cordially welcomed his new coadjutor; for Jerom, though inferior to him in experience and age, was his superior in abilities and learning.

From this period we hear little more of Jerom, till the council of Constance, as the actions in which he was jointly engaged with Huss, are in general ascribed by historians to the latter, as the more eminent leader. At length, when his friend was on the eve of his journey to Constance, he pathetically exhorted him to maintain with steadfastness, the doctrines he had preached, and at the same time promised him that he would follow him to the council, if he heard that he was overpowered by his adversaries. This promise he not long after performed. For no sooner did he hear of his friend's difficulties, than he hastened to Constance, though Huss wrote pressing letters entreating him to abandon the design, as attended with imminent danger to his own person, and affording little probability of rendering him any assistance.

On his arrival at Constance, Jerom finding that his friend's suspicions were but too well founded, prudently retired to a neighbouring town, from whence he wrote to the Emperor, to request, but in vain, that he would give him a passport, or, as it was termed, a safe-conduct. He next circulated papers in different parts of the city, declaring his readiness to defend himself before the council, provided they would pledge their promise for his security. "If I am put in prison," said he, "and violence is used against me before I am convicted, the council will manifest to the whole world their injustice by such a proceeding." Finding that no notice was taken of his protestation, he determined to return to Bohemia. But in this also he was unsuccessful. He was apprehended on the road; being discovered, as some relate, by his vi-

olence against the council, and brought back to the city in chains.

Immediately on his arrival at Constance, he was brought before a general assembly, which appears to have been convened for the express purpose of insulting and brow-beating their virtuous prisoner.—Every mouth was instantly opened upon him; and the impartial spectator beheld rather the representation of the baiting of a wild beast, than of a learned assembly investigating truth and dispensing justice. As soon as order was sufficiently restored to render any accusation intelligible; “You vented several pestilential heresies in our university,” exclaimed a doctor from Cologne. “Name one,” replied Jerom. Thus pointedly stopped in his career, the accuser was compelled to acknowledge that his memory failed him. “You illustrated the union between the persons of the Trinity by that which subsists between water, snow, and ice,” added another. Jerom in vain demanded what was the heresy in the illustration, for “away with him, burn him,” was vociferated by a thousand voices.

The first hearing having thus ended, Jerom was hurried to a dungeon, and shortly afterwards was privately conveyed to a neighbouring tower, where he was bound to a post, with his hands tied to his neck, and left in that painful posture for ten days, without any food except bread and water! These and other severities inflicted upon him, brought on a dangerous illness, when through the medium of a confessor who attended him, he was urged to recant. But he remained inflexible. On the martyrdom of Huss his enemies again used every method to induce him to retract, but he still listened without emotion.

At length, however, this bold champion for the truth, overpowered by threatnings and solicitations, appeared to waver, and to speak obscurely of his having probably misunderstood the tendency of some of Huss’s tenets. Promises and threatnings were now redoubled, and he was at last brought expressly to condemn the sentiments of Wickliff and Huss, and to declare himself a cordial approver of all the opinions of the church of Rome. Let not the reader contemplate this awful monument of human weakness, without learning a lesson of self-

abasement, and adoring the power and grace of God in restoring and pardoning his backsliding servant.

Jerom, though again remanded to prison, was liberated from his fetters. But the load was only transferred from his body to his mind, whilst the caresses of those around him served only to increase his sorrow. But although a backslider, he was not an apostate. The God whom he served compassionated his weakness, and rendered his latter end triumphant.

Notwithstanding the recantation of Jerom, he was still detained a close prisoner for full half a year, when he was again summoned before the council. This event, however, he rejoiced in, as it afforded him a most favourable opportunity for publicly acknowledging his grief on account of his backsliding, which had a long time hung so heavy upon him.

When among other charges he was accused of defaming the pope and the whole body of the clergy, with outstretched hands and in a most modest accent he exclaimed, "On which side, reverend fathers, shall I turn me for redress? Whom shall I implore? Whose assistance can I expect? Which of you hath not this malicious charge entirely alienated from me? Which of you hath it not changed from a judge into an inveterate enemy? It was artfully alledged indeed! Though other parts of my charge were of less moment, my accusers might well imagine, that if this were fastened on me, it could not fail of drawing upon me the united indignation of my judges."

On a subsequent day, Jerom having obtained liberty, though with some difficulty, to speak, he began by invoking the Divine assistance so to govern his heart and his lips, that he might advance nothing that was inconsistent with his character as a Christian. He then observed that many excellent men had been oppressed by false witnesses, and condemned by unjust judges. "Moses," said he, "was often scandalized by his brethren: Joseph was sold through envy, and afterwards imprisoned upon false reports. Isaiah, Daniel, and almost all the prophets were unjustly persecuted. And was not John the Baptist, Jesus Christ himself, and most of his apostles, put to death as ungodly, seditious persons? In other books as well as the Bible, we have similar instan-

ees. Socrates was most unjustly condemned by his countrymen: he might indeed have saved his life by doing violence to his conscience, but he preferred death to a disengenuous recantation. Plato, Anaxagoras, Zeno, and many others, were evil-treated in various ways. An unjust sentence," continued he, "from a layman is bad, from a priest worse, and from a general council, a college of priests, superlatively bad." He added that he came uncompelled to the council; and that neither his life nor doctrine had been such, as gave him the least reason to dread his appearance before them.—"Difference of opinion in religion," he continued, "has continually arisen among learned men; and has always been esteemed as productive rather of truth than of error, where bigotry was laid aside. Such was the difference between St. Augustine and his contemporary, St. Jerome: but though their opinions were dissimilar, the imputation of heresy was never affixed to either. I shall make no apology for my sentiments, because I am not conscious of maintaining any error; nor shall I retract, because it becomes not me to retract the false accusations of my enemies."

This intrepid martyr now raised his voice, and with considerable emotion declared before the whole assembly, that the fear of death only had before induced him to retract opinions, which from his heart he approved of; that he had done injustice to the memory of those excellent men, Wickliff and Huss, whose examples he revered, and in whose doctrine he was resolved to die. "I came," said he, "to Constance, to defend John Huss, because I had advised him to go thither, and had promised to come to his assistance, in case he should be oppressed. Nor am I ashamed here to make public confession of my cowardice. I confess and tremble while I think of it, that through fear of punishment by fire, I basely consented against my conscience, to the condemnation of the doctrine of Wickliff and Huss. "The perjured witnesses," continued he, "who have appeared against me, have won their cause; but let them remember they have their evidence once more to give before a tribunal, where falsehood can be no disguise."

Whilst Jerom was speaking, so irresistible and commanding was his eloquence, that his hearers in spite of

themselves, listened with rivetted attention. Once or twice, indeed, some of the most malignant of them attempted to interrupt him, for which they paid dearly by the keenness of his replies. Whilst several of them became so deeply interested in his behalf, as alternately to long for his acquittal, and to dread lest he should utter any thing which should cast him beyond the possibility of mercy. Careless however of his own fate, and only anxious to vindicate the actions and principles of his martyred friend, the intrepid Bohemian continued, "If that holy man, (alluding to Huss,) used the clergy with disrespect, his censures were not levelled at them as priests, but as wicked men. He saw with indignation those revenues, which had been designed for the maintenance of the poor and other works of liberality, expended on harlots, banquetings, hounds, costly furniture and apparel, and other luxuries disgraceful to Christianity."

Amongst others who were present at this afflicting scene, was Poggius, a celebrated Florentine.—This man had been educated at the court of Rome, and having been secretary under two popes, was well instructed in its designs. As he was an adversary to the cause of Jerom, an extract from a letter to his friend, which he wrote on this occasion, will be interesting, as an unequivocal testimony to the fortitude and eloquence of Jerom.

"It was impossible," remarks this elegant and candid papist, "to hear this pathetic orator without emotion. Every ear was captivated; and every heart was touched. Throughout the whole oration he displayed an amazing strength of memory. He had been confined almost a year in a dungeon; the severity of which usage he complained of, but in the language of a great and good man. In this horrid place he was deprived of books and paper; yet notwithstanding this, and the constant anxiety which must have hung over him, he was no more at a loss for proper authorities and quotations, than if he had spent his intermediate time at leisure in his study.

"His voice was harmonious, distinct, and full; his action every way the most proper either for expressing indignation, or exciting pity; though he made no affected application to the passions of his audience. Firm

and intrepid, he stood before the council; collected in himself, and not only contemning, but seeming even desirous of death. The greatest character in ancient history could not possibly have exceeded him. If there be any justice in historians, this man will be admired by posterity.—I speak not of his errors; yet these rest with him. What I admired was his learning, his eloquence, and unerring acuteness. God knows whether these things were not the ground-work of his ruin.”

When Jerom had concluded his address, the council urged him to retract, and allowed him two days for his recantation; during which time several persons of consequence, and especially the cardinal of Florence, used every argument to effect it. But all their attempts were in vain. He was now resolved, through the divine assistance, to remain faithful unto death. “You have determined,” said he, “to condemn me unjustly; but after my death I will leave a sting in your consciences, and a worm that shall never die. I appeal to the sovereign Judge of all the earth, in whose presence ye must appear to answer me.”

At length, sentence was passed upon him, by which he was condemned for having held the errors of Wickliff, and for apostatizing. He was then in the usual style of popish affectation, delivered over to the secular power, and treated with scorn and insult nearly resembling that experienced by his friend Huss; except that as he was not in orders, he did not undergo the ceremony of degradation. With his own hand he put on his head a paper coronet that was offered him, painted with devils, remarking with a placid countenance, that he gladly wore it for the sake of him who was crowned with one of thorns. He was then led to the place of execution, singing hymns used by the Church, and the apostle's creed, as he walked along, with a loud voice and a cheerful mien.

On his arrival at the spot, he beheld a fresh and ridiculous exhibition of the malice of his enemies. The post to which he was to be chained, was hewn out into a grotesque likeness of Huss, and dressed out in apparel similar to what he had worn.

Jerom, having been allowed to offer up a short prayer, was bound to the stake with wet cords and an iron chain,

and enclosed as high as his breast with faggots. He then raised his voice, and sung a paschal hymn at that time much in vogue in the Church, beginning with the following stanza :

“ Hail happy day, and ever be ador’d

“ When hell was conquer’d by great heaven’s Lord.”

The executioner at length approaching the pile behind him. Jerom exclaimed, “ Bring thy torch hitber. Perform thy office before my face. Had I feared death, I might have avoided it.”

The wood now beginning to blaze, he resumed his hymn, till at length, being dreadfully scorched, and almost smothered with the flame, he was heard to cry out, “ O Lord God, have mercy upon me ! have mercy upon me !” And shortly afterwards, “ Thou knowest how I have loved thy truth.”

Some little time after, the wind parting the flames, his body full of large blisters exhibited a dreadful spectacle to the beholders, and his lips still moving as in fervent devotion, seemed to manifest the ardent piety of the expiring martyr. In this state he lingered a quarter of an hour, and at length expired, leaving his enemies to indulge a pitiful triumph over his coverlet and other miserable articles found in his prison. These they consumed at the same fire with him, and then cast his ashes, as they had those of Huss, into the Rhine.

“ Thus died” to resume the language of Poggius, “ this prodigious man. The epithet is not extravagant. I was myself an eye-witness of his whole behaviour, and could easily be more prolix on a subject so copious.”

Such was the honourable testimony borne to the Bohemian reformer by the learned Poggius. His friend to whom he wrote the account, thought that he had expressed himself too strongly. “ You attribute,” says he, “ to this man more than I could wish. You ought at least to write with greater caution.” And indeed it is probable, that if he had deferred writing a few days, he would have written more cautiously. But his letter dated on the very day of Jerom’s martyrdom, came yarm from the writer’s heart, and strikingly exhibited what were his

genuine sentiments respecting the council of Constance and its proceedings.

Jerom suffered martyrdom at Constance, in the year 1416. Y.

THE FRIENDLY VISIT.—COMMUNICATED.

SOME time since, I spent a few days in a small country town, where the inhabitants are industrious, frugal, and economical. It was a season of unusual interest in religious concerns, especially among the young. It was my happy lot to reside in a family, the parents of which were distinguished for their piety. As I occasionally visited some of the neighbouring families to converse familiarly with them with reference to those scenes, which will be felt ere-long to be solemn realities I was deeply interested in the appearance that some dear youth exhibited. The rosy cheek once flushing in thoughtless gaiety and beauty, had now lost its rosy hue; the sparkling eyes, which had been unaccustomed to weep, were now suffused with tears, which flowing to the ground, bedewed the cheek, and became a sure index of the heart;—the heart formerly unmoved, and uninterested, except by the fanciful sports of inconsiderate youth, was now swelled with anguish venting itself in bitter sighs and groans. But why this appearance in those who were but yesterday pursuing the paths of pleasure undisturbed and without restraint? Why this change? The thought had occurred that these dreams of the fancy would soon end; that this momentary enjoyment would soon be exchanged for the unknown world. It was fruitless to hold forth the idea that all was well, —that there was no danger in their case. The vain trifles of a day had lost their power to charm, because a consideration of paramount interest swayed the mind.

The past was vanity,
The future, a reality.

Whether what is denominated mind, or soul, would have a termination in its existence, had never before been

taken into account. Now, another state was contrasted with the present. The past was viewed with reference to the future. These were some of the causes which conspired to alter those lovely features which bespoke both vivacity and intelligence. * * *

But when that hope was embraced which maketh not ashamed because the love of God is shed abroad in the heart, new personal comeliness was imparted to the countenance, as an index of amiable affections within. P.

FLATTERY.—AN EXTRACT.

Two particular reasons why most persons are pleased with FLATTERY, even when they know it to be such.

FIRST ; A man who perceives himself to be flattered, naturally presumes that the flatterer would not altogether praise him for imaginary excellencies ; and he therefore instantly gives himself credit for deserving to be complimented, though not perhaps with so high a compliment as he has received. In this there is evidently some reason, as most compliments, however extravagant, are founded on truth. No degree of vanity, for instance could induce a dwarf to receive, without indignation, a compliment upon his "gigantic size." As a flatterer, therefore, generally contents himself with exaggerating some excellence really possessed by the object of his bounty, men claim the right of appropriating to themselves a part of the commendation bestowed upon them even by the most notorious proficients in the art of adulation ; and the more profuse the adulation, the more they take the liberty of appropriating.

Still, though it is likely that we actually possess a degree of that excellence, on the possession of which we are congratulated, yet we deceive ourselves in estimating that degree. If we are assailed by evident flattery, we know that we must reduce something of the eulogy, before it will fit us ; but the quantity of the reduction is left to our own conjecture, and self-love will very seldom reduce enough. At any rate, even if we reduce to the proper point, we attach too great a value to what re-

mains ; we dwell upon it, cherish the idea of it, and become self-important ; and this, let us recollect, is as truly vanity, as it is vanity to plume ourselves on qualities which do not pertain to us.

It may be remarked here, that it is not always necessary for a flatterer to consider what good qualities we really possess ; he may be satisfied with knowing what we *think* we possess. “ If he be a cunning flatterer, (says Lord Bacon,) he will follow the arch-flatterer, which is a man’s self ; and wherein a man thinketh best of himself, therein the flatterer will uphold him most.” Unhappily, Lord Bacon understood this art but too well ; and to shew how excellently he could put in practice his own rule, we have only to read his monstrous and ridiculous compliments to poor queen Elizabeth on her personal beauty, of which she had about as little as she gave herself credit for possessing much. I transcribe the passage literally,* only giving the extracts from Virgil out of a translation.

“ For the beauty and many graces of her presence, what colours are fine enough for such a portraiture ? Let no light poet be used for such a description, but the chastest and the royalest :

“ Of her gait ;

‘ And her majestic port confess’d the god.’

“ Of her voice ;

‘ In more than human sounds she spoke inspir’d.’

“ Of her eye ;

‘ And breathes immortal spirit in her eyes.’

“ Of her colour ;

‘ So looks the beauteous ivory stain’d with red.’

“ Of her neck ;

‘ _____ Her neck she show’d
‘ That with celestial charms divinely glow’d.’

“ Of her breast ;

‘ Close in a knot, her flowing robes she bound.’

“ Of her hair ;

‘ Her waving locks immortal odours shed,
‘ And breath’d ambrosial scents around her head.”

What a strange tribute from one of the profoundest and most eloquent philosophers that ever wielded a pen,

* Discourse on Queen Elizabeth.

to one of the greatest and most ill-favoured sovereigns that ever sat upon a throne !

II. The second cause seems to me to be, that men are flattered with what they know to be flattery, because they are pleased with finding that they are *thought worth flattery*. Unless the flatterer is plainly actuated by a *malus animus*, unless he is flattering them with an evident view to expose them to the derision of others, or to entice them into some danger, they presume that he is really doing them homage in one sense, though not exactly in the sense in which he professes to do it. Who would waste compliments on those upon whose favour he did not set some value ? This supposition, it is plain, turns *particular* flattery into what is called *constructive* flattery ; the particular compliment is in itself worthless, but it is considered as an index of *general* respect on the part of the flatterer.

It may be remarked that obsequiousness, even when perceived to arise from interested motives, may yet be pleasing, because it is a convenient tool. But we may also observe, that, though this is true, yet the pleasure will very rarely stop at this point. There is something very captivating in the idea of being worshipped, even though the incense be not of the heart ; the object of it will be apt to say with the tyrant, " They are welcome to hate me, if they will only be afraid of me," and will exult in conscious superiority.

Whether I am correct, let the reader judge ; but I cannot help thinking, that there is hardly one of us who has not, on some occasion or other, exemplified in his own person one or both of the two principles which have been described as making obvious flattery grateful to the palate. There is much, far too much flattery in common life ; and almost every man must have, at some time or other, perceived himself to be the object of it. He has, perhaps, in these cases, been disgusted ! but has not disgust silently given way to a feeling of satisfaction ? Possibly he congratulated himself on the temper with which he bore so great an insult ; while, in reality, he was pleased, because he thought it only an apparent insult ; thus doubly deceiving himself, when he imagined himself to be most undeceived, and finding in the *lowest deep a lower deep* of delusion. But whether this be the true account

or not, authority that cannot be disputed has pronounced the heart of man to be *deceitful above all things*: and, if we really refer to this authority, what remains but that we apply to Him who is both the *searcher* and *purifier* of hearts, to “*cleanse the thoughts of ours, by the inspirations of his Holy Spirit.*”

THOUGHTS ON ELEMENTARY PRINCIPLES OF NATURAL PHILOSOPHY.

OPTICS.—THE EYE.

EVERY attentive observer of the animal world, must have noticed various peculiarities existing in the location and structure of the eyes of animals. Some eyes are placed in the front of the head. Others are placed in the side. Some are adapted to the water, others to the air. Some are fitted to see with small degrees of light, others in the noon-day blaze. Some eyes are movable in their sockets, that they may take in objects in different directions, others are fixed hemispheres, with thousands of small convex mirrors, to take in the rays of light, from every direction. These all converge their rays where they show but one image of the same object on the retina. Eyes like those of the chicken in the shell, are likewise formed where they could be of no immediate use. They are then designed for future utility. These things not only prove contrivance and design in their Author, but consummate wisdom and infinite goodness.

If we minutely examine the human eye, there are numberless wonders discoverable there. The eye is composed of three coats, one above another. The outermost is called *schlerotica*, the next, *choroides*, and the innermost the *retina*. Each of these coats contains liquids which are called humours. The innermost humour is aqueous, that belonging to the *choroides* is chrystalline, and the other vitreous. The retina is a mirror on which the objects of sight are painted, by pencil rays which are reflected, and passing through the telescopic furniture of the eye before it. The optic nerve is inserted

in the retina, a little on one side of the centre, and is diffused over nearly the whole of it. That sight has an intimate connexion with the images which are formed on the retina is manifest from the following facts.—If the eye of an ox, which, in this respect is like the eye of a man, be divested of the sclerotica on the back part, and placed in the hole of a window shutter in a dark room, with the front of the eye outwards, a person in the room will, through the transparency of the retina, see a miniature painting of objects abroad. When the image on the retina is bright, that object may be clearly seen; when the image is faint, or indistinct, or confused, the same will be true of the appearance of the object to the human eye without looking at that of the ox.

These facts prove that the images on the eye, are the objects of vision. Philosophically speaking, we do not see the objects themselves, but their images painted on the retina; as we see an image of ourselves when we look in a mirror. Some eyes have too much convexity, which renders the person mioptic,—or near sighted. Others, particularly of persons in advanced life, have too little convexity, which occasions dimness of sight.*

Since the objects of sight are in reality the images which are painted on the retina of the eye, we may well be surprised, that so vast a number can be distinguishable in so very limited a compass. Paley remarks that “In considering vision as achieved by the means of an image formed on the bottom of the eye, we can never reflect, without wonder, upon the smallness, yet correctness, of the picture, the subtlety of the touch, the fineness of the lines. A landscape of five or six square leagues is brought into a square of half an inch in diame-

* It may be useful to have the young generally informed, that persons who are mioptic, will find it beneficial to hold their book, or other objects which they have occasion to examine minutely, at as great a distance as is practicable, and yet see clearly. This will occasion a gradual conformation of the organ, to expanded vision. To guard against dimness of sight by the pupil's losing its roundness, it has been found highly beneficial, from early life, gently to compress the eye-balls toward each other every morning when they are washed. A clergyman of our acquaintance, upwards of seventy years of age, who has been in this habit from early life, has never had occasion to wear spectacles.

ter; yet the multitudes of objects which it contains are all preserved; are all discriminated in their magnitudes, positions, figures, and colours. The prospect from Hampstead Hill is compressed into the compass of a sixpence, yet circumstantially represented. A stage-coach, travelling at its ordinary speed for half an hour, passes, in the eye, only over the one-twelfth of an inch, yet is this change of place in the image distinctly perceived throughout its whole progress; for it is only by means of that, the motion of the coach itself is made sensible to the eye. If any thing can abate our admiration of the smallness of the visual tablet compared with the extent of vision, it is a reflection, which the view of nature leads us, every hour, to make, viz. that in the hands of the Creator, great and little are nothing."

After all which has been said on the subject of images being painted on the retina of the eye, and their intimate connexion with vision, What is the power of seeing? A mirror does not see, though images are painted on it. An eye, when life has ceased, though it be open, does not see. It is obvious that the active agent which sees, is an invisible and indescribable being. Truly we are fearfully and wonderfully made.

Now if the Author of light and father of our spirits has imparted to men, the capacity for contemplating as many objects at once as the organ of vision can contain, who shall say how much its capacity may exceed these organs of sense? Cannot God impart to a creature the power of contemplating, at one glance, not merely the hundreds of objects which we can view at once, but a million more of such objects? Who knows but the views of disembodied consciousness, may at once embrace this whole globe, with all its scenery, as the eye now takes in an extended landscape?

Who knows but the organs of vision possessed by intelligent beings on the planet Herschel, may, not only be adapted to view objects there with less light than we receive from the sun, but may even see more clearly the circumstances of this world, than astronomers can with their telescopes see the circumstances of the moon. Is it not possible that one glance of that unknown something which sees objects on the retina of the eye, may hereafter embrace millions of suns with their attendant

worlds, and the statistical circumstances of each of these worlds. This principle if applied to the judgment of the great day, may admit of a finite mind's glancing at a million of millions of the human race at once, and distinguishing the traits of their moral character, as we now discern shades of difference in colours. Yet, after every expansion of which we can conceive as possible for finite perception, the INFINITE MIND is infinitely greater.

SELECT ANECDOTES.

THE MILNERS.

Dr. Isaac Milner, who rose to be Dean of Carlisle, and master of Queen's College, Cambridge, was the son of a poor weaver at Leeds, who died while he was a boy. The support of a mother depended on Isaac and his brother Joseph, who redoubled their industry in cotton spinning, and employed their vacant time in the study of a few books which chance had thrown in their way. This singularity attracted much notice among the neighbours; a subscription was at length set on foot, to educate and send to college one of these young men; and Joseph, as the elder brother, and one who, as yet, they thought displayed the most talent, was fixed upon as the object of their patronage. Isaac was, after this, for some time thrown into the back ground, though destined at last to come forward, and to exceed even the fortunes of his brother.

Joseph was sent to the grammar school at Leeds: and the lessons he learnt in the day; on his return home at night, he taught Isaac, who discovered not only a liking for this novel study of the classics, but great quickness of parts, memory, and judgment. Joseph was sent to Cambridge; when, after finishing his studies, he was appointed to a curacy, and the mastership of the Free Grammar School in Hull.

In the mean time, Isaac was bound apprentice to a weaver; but having gained a tolerable knowledge of the Greek and Latin languages, it may be supposed that the

loom did not better agree with his disposition, than the distaff with that of Hercules ; he had, however, like the old Theban, the soft influence of attendant charms, to reconcile him to his temporary captivity ; for the muses, both in the hours of labour and recreation, were his constant companions. When his brother had got the appointment at Hull, Isaac, who had long compared, with no high degree of satisfaction to himself, the inglorious toils of a mechanic life, with the splendid honours of a literary one, thought this a good opportunity to attempt an emancipation from a trade so way congenial to his disposition, and wrote therefore to his brother, stating his progressive literature, at the same time requesting to become an assistant in his school. Joseph resolved to proceed on sure grounds, and wrote to a clergyman of Leeds, requesting that he would examine his brother, and if he found his attainments considerable, or his genius at all promising, to send him to Hull. The clergyman waited upon young Isaac, whom he found at the loom, with a Tacitus lying by his side. He was now nineteen years of age ; and after undergoing an examination of some length, in the course of which he displayed much general knowledge, and a great command of language, he was thought perfectly eligible to be sent to Hull, and in a few days he bade a final adieu to the humble occupation of weaving. He soon rose from the obscurest rank in life ; and in addition to all his other literary distinctions, filled the chair of the immortal Newton, as Lucanian professor of mathematics.

DR. KENNICOTT.

WHEN Dr. Kennicott had, after ten years' labour finished his invaluable collation of the Hebrew MSS. of the Scriptures, he published the ten annual accounts of the progress of this laborious undertaking, by which it appears that the whole money received from the subscribers amounted to the sum of £9117.7s.6d ; on the recital of which, Dr. Kennicott exclaims, " Reader ! what a sum is here ! Let foreign nations with astonishment read this story of Britons and their king, aided by one

foreign prince, and one foreign academy, voluntarily contributing for ten years, with several bounties, with a degree of public spirit beyond all example, for the accomplishment of a work purely subservient to the honour of revelation, a work sacred to the glory of God, and the good of mankind! and under the powerful influence of this view of my work, it is impossible for me to be sufficiently thankful, either to those who have honoured me with their patronage, as the humble instrument in beginning and completing it, or to Divine Providence for granting me life to finish it, as well as resolution to undertake it." The Dr. then states, that after deducting his income to live on these ten years, the money spent in collations abroad and assistants at home, there remained only £500, all of which was likely to be swallowed up in future expenses, which he had engaged to pay. His industry had been unremitting; his general rule being to devote to it ten or twelve hours in a day, and frequently fourteen: at least he says, "this was my practice, till such severe application became no longer possible, through the injuries done to my constitution."

BIBLE CLASSES.

It is with a lively interest we learn the commencement and progress of efforts for the religious improvement of the youth in Salem. The last Sabbath in April, from the THREE pulpits of the Rev. Messrs. *Emerson*, *Cornelius*, and *Williams*, notice was given that their Pastors intended to form Bible Classes in their respective congregations. The youth over 13 years of age were invited to attend that evening, in the vestry of the Tabernacle Society, to learn the wishes of their Pastors, —and those belonging to each congregation were requested to meet their respective Pastors in their several vestries on Wednesday evening, to organize the Classes. Sabbath evening, at an early hour, the Tabernacle vestry was filled to overflowing, and they were obliged to open the Church, the lower floor of which was presently filled. It is believed that from 800 to 1000 youths were then convened. The young manifested a lively interest in the

object to which their attention was turned, and appeared uncommonly solemn.

On Wednesday evening the classes were formed, agreeable to previous arrangement, when upwards of 450 youths were associated to search the Scriptures. It is confidently expected that hundreds of others will soon be added. We do believe these are tokens for great good in Salem. We trust that a blessing from on high may descend on their youth, similar to what has recently descended on a Bible Class in the Rev. Mr. GAY's congregation in Bridgwater. Respecting both of these places we hope to give, from the Pastors themselves, more full accounts at some future time.

PARENTAL DUTY.

In our Prospectus we proposed occasionally to address parents. Providence, and the consent of friends, have favoured us with an able manuscript sermon on Parental Fidelity, by the late deeply lamented SAMUEL WORCESTER, D. D. Secretary of the American Board of Commissioners for Foreign Missions. The body of the Discourse is a lucid discussion of important points of Christian duty. But feeling that parents generally need less teaching than persuasion on this subject, we have concluded to insert in this Number, only the two last divisions and the application of the sermon. The text is Jehovah's command to parents to "train up their children in the nurture and admonition of the Lord.

THE proper exercise of parental authority is another important mean of bringing up children in the nurture and admonition of the Lord.

As children naturally partake of the depraved nature of our depraved race, it is to be expected that, unless great care be used, they will wander away into the paths of the destroyer, and become accustomed to the courses of impiety and dissipation. It is even to be expected that they will be impatient under the restraints of a religious education, and manifest inclinations exceedingly trying to the feelings of their pious parents. Their untoward inclinations are not to be indulged, but to be checked and restrained. They are to be admonished, entreated, and corrected with all possible faithfulness, tenderness,

and perseverance. It is the indispensable duty of parents to guard their children, as far as possible from the baneful influence of vicious company; to interpose their parental authority, when necessary, to prevent their frequenting scenes of dissipation and vice; to amend their irregularities of conduct; and to bring them to an habitual observance of the laws of morality, and the institutions of our holy religion. It is incumbent on parents to educate their children not only in the nurture, but in the *admonition* of the Lord: or as Abraham did, to command their children and their households after them to keep the way of the Lord, and to do justice and judgment. This is doubtless a very difficult duty, and parents and heads of families need much wisdom and grace. While they are to command their children and their households after them to keep the way of the Lord; they are not to provoke them to wrath. They are carefully to avoid all unreasonableness and harshness of treatment; and so to temper their authority, with kindness, and parental affection, as to convince their children that in all the restraints imposed upon them, they have constantly and deeply at heart, their highest good. They should aim and endeavour, as far as possible, to secure the affections of their children, so that they may delight in conforming to their requirements.

V. Effectual fervent prayer, is another important part of the means which God has instituted, for the religious education of children.

In the privilege of access to the throne of grace the Christian parent enjoys a peculiar favour. There he may obtain mercy and find grace proportioned to his duty and to all the difficulties of instructing his children in the fear of the Lord. Of the fulness of Christ he may receive abundant fulness of wisdom, grace and strength; and in answer to his fervent and persevering prayer his children may also partake of the same fulness. Having solemnly dedicated his children to God in the way of divine appointment, and faithfully instructed them out of the divine word, he may be greatly encouraged and animated in prayer by a believing view of God's gracious promise to be a God to him and to his seed after him; and taking hold of the promise may humbly and importunately plead for the bestowment of his blessing on himself, and on his children.

But it is time that I hasten to an improvement of what has been said.—And

1. It appears from what has been offered, that true and eminent piety is of immense importance to parents and heads of families.

In all the relations of life we need much of the grace of God in order to a fulfilment of the various duties of our relations; but scarcely in any relation do we need more of divine grace than in that of parents and heads of families. To have children committed to our care, to have immortal souls entrusted to our charge to be brought up for God and for everlasting glory in his kingdom, is certainly a situation of high responsibility, the duties of which cannot be fulfilled without great wisdom, diligence and piety. Surely, my brethren, to discharge our duty to our children with fidelity, we must have a lively faith in the gracious promises of the covenant, that in giving them up to God in baptism, we may make an entire surrender of them; and that ever afterwards in our prayers for them, and in all our counsels and instructions, we may be sincere and faithful, and have an unwavering reliance on him for a blessing. The faith which is necessary in respect to our children, is not a vain confidence that the Lord will renew and save them, whether we be faithful or not; but is such a realizing view of his promise and faithfulness, as will lead us constantly to look to him, and humbly to depend upon him for all requisite grace. It is a faith which does honour to God, and gives all the glory of our salvation and the salvation of our children to the riches of his mercy, which, in his holy sovereignty he has been pleased to reveal in his gracious covenant.—In proportion to our faith and piety we shall be concerned for the salvation of our children, and shall be unceasing and abundant in our prayers, our instructions, and admonitions, that they may be brought to renounce the vanities of the world, and set their hope in God. But, my brethren, if we be not religious ourselves, how can we discharge our duty to our children? If we do not walk in our houses with a perfect heart; how can we command our children and our households after us to keep the way of the Lord? If we do not live habitually in the fear of God, if we do not live as the grace of God which bringeth salvation

teacheth, in the denial of ungodliness, and worldly-lusts, soberly, righteously and devoutly in the world; how can we expect to train up our children in the way they should go, so that when they are old they will not depart therefrom? O let us feel how important it is that we be not only true believers in Christ, but that we grow in grace and in the knowledge of our Lord and Saviour, and be ever righteous before God, walking in all his statutes and ordinances blameless.

2. It appears to be an important duty incumbent on a Church of Christ, faithfully to watch over its members in respect to their duty to their children. Children that have been regularly given up to God in baptism have an important relation to the Church, and are to be so far under the watch and care of the Church, as not to fail of enjoying a religious education. If the children of the Church, do not enjoy religious privileges, it is the duty of the Church to rectify the error and to remove the evil. In other words, if parents in covenant be neglectful of their duty to their children, it is incumbent on their brethren in a faithful and christian manner to tell them their faults, and endeavour to bring them to repentance and to a performance of their duty.

3. It behooves us my brethren, to make solemn inquiry with ourselves in regard to the great duty inculcated in this discourse.

Have we religiously given our children to God under the seal of his everlasting covenant? If indeed we have presented them at the baptismal font, have we done it in faith, sincerely giving them to God, and seeking his blessing, even life evermore? Have we since sacredly regarded them as set apart for God, and made it our care to bring them up for him, in the way which he has prescribed? As they have become capable of receiving instruction, have we been faithful to instruct them in the things of religion, with diligence and perseverance, answerable in any measure to the worth of their souls, the importance of their salvation, or the solemnity of our vows respecting them? Have we prayed with them and for them, bearing them on our hearts constantly before God, and with deep concern for their eternal welfare, pleading in their behalf his covenant mercy, and imploring his grace to assist us in all our du-

ty towards them? Have we made it our care to shield them from temptation, to restrain them from vice, and to command them after us to keep the way of the Lord? Ah! my brethren, why is it that we see our children so little attentive in general to their religious concerns? Why is it that they have so little knowledge of divine things, and are so little affected with them? Why is it that so few of them appear to be subjects of divine grace and present partakers of Covenant blessings? Why is it in a word, that we do not see them under the influences of the Spirit poured out from on high springing up as willows by the water courses,—subscribing with their own hands to the Lord, and naming themselves by the name of Israel? Is God unmindful of his covenant? Has he forgotten to be gracious? Is he slack concerning his promise? No my brethren, “the Lord’s arm is not shortened that he cannot save, neither is his ear heavy that it cannot hear; but our iniquities have separated between us and our God, and our sins have hid his face from us.” Looking round upon our solemn assemblies, looking round upon our children, looking round upon one another, and above all looking home upon ourselves—can we avoid the conviction, strong and painful, that we have greatly neglected our duty? Does it not then behoove us to humble ourselves before God, and resolve that wherein we have been negligent and unfaithful we will be so no more? Does it not behoove us to exhort one another daily while it is called to-day, on this interesting subject, and to provoke one another to love and to good works? Does it not behoove us unitedly and fervently to call upon God, imploring his pardoning mercy, and earnestly beseeching him not to visit our iniquities upon our children; but according to his abundant grace to pour out his Spirit upon our seed, and his blessing upon our offspring and to give us one heart and one way, that we may fear him evermore, for the good of ourselves and of our children after us. The Lord is very merciful and will not turn away his ear from them that diligently seek him.

Let us then my brethren one and all, bring this subject home to our hearts, and meditate upon it in all its interest and weight. Does God graciously propose to be a God

to us and our seed after us? Is he ready not only to make us joint heirs with Christ to all the riches of his everlasting kingdom; but also to bestow the blessings of his covenant upon our children? And are not our hearts affected by his condescension and his goodness? Can we slight his grace? Can we despise his mercy? Can we be so ungrateful to God, so wanting, in affectionate concern for the eternal welfare of those who are our own flesh and blood?

Some of us indeed are under the most solemn vows. We have sworn to the Lord that we will be his people, and that we will educate our children for him. Can we then go back? Can we prove faithless and false to our sacred engagements? Can we dishonour our God bring reproach upon his covenant, and leave our children exposed to have our iniquities judicially visited upon them! Our children as well as ourselves, are born for eternity. This world shall pass away, the heavens shall be rolled together like a scroll, the fabric of the universe shall be dissolved; but our children will exist in happiness or in misery, in the realms of light or in the regions of darkness, when the earth and the heavens that now are shall be no more. They are here committed to our care to be trained up with reference to their eternal state. As we are faithful or unfaithful, we may be instrumental to their eternal bliss or to their eternal woe! How glorious on the one hand, how dreadful on the other, is this thought! O my brethren, can we trifle with concerns of this infinite moment!—We must meet our children at the bar of God. We must appear with them in the presence of assembled worlds, to give an account of the manner in which we have performed our duty to them, to our final Judge. Can we endure the thought of seeing them on the left hand? Of hearing their doom pronounced in that dreadful sentence, “Depart from me ye cursed?” Can we endure the thought of having it appear that through our unfaithfulness our children have perished forever? My brethren, by all that is tender in the name of parents, by all that is sacred in the vows of the covenant,—by all that is interesting in the riches of divine grace; by the value of our children as immortal beings, by the joys of heaven, and by the woes of hell, let us be incited, seriously and earnestly to at-

tend to this subject, and bring up our children in the nurture and admonition of the Lord.

Nor let it be thought that this is less important for those who are not in covenant with God and his people than for those who are. Your souls my dear people, are all precious, the souls of your children are all precious, infinitely precious; the gracious language of God to you all is, "Incline your ear and come unto me—and I will make an everlasting covenant with you even the sure mercies of David." Hear then every one of you. Come yourselves, bring your children with you into the covenant of our God. Come parents, come children, and receive the blessing, even life for evermore.

Remark.—We are too apt to forget our actual dependence on Providence, for the circumstances of every instant. The most trivial events may determine our state in the world. Turning up one street instead of another may bring us into company with a person whom we should not otherwise have met; and this may lead to a train of other events, which may determine the happiness or misery of our lives.—*Oceil.*

MR. EDITOR,—

I Have often thought, and still think, that curiosity, and love of novelty are among the most powerful principles of the human mind. We are all fond of a scene almost endlessly varied. May not editors take advantage of these principles of the human mind to promote more eminently the interest of that portion of the community to whom they devote their labour? And would it be consistent with your plan to insert in your pages fictitious narratives, written something in the manner of *Lights and Shadows of Scottish Life*? Instruction conveyed through such a medium takes more powerful hold of the youthful mind, than if given through almost any other. You can give me an answer in the manner you think proper, and oblige, Yours respectfully, B. Y.

We agree with B. Y. in these views, and shall be happy to receive able communications written in the style of Lights and Shadows of Scottish Life.—Edit.

Love is a Flower in Grace.—Written by SWAIN.

THE finest flower that ever blow'd,
 Open'd on Calvary's tree ;
 When Jesus's blood in rivers flow'd,
 For love of worthless me !

Its deepest hue, its richest smell,
 No mortal can declare ;
 Nor can the tongues of angels tell
 How bright the colours are.

Earth could not hold so rich a flower,
 Nor half its beauties show ;
 Nor could the world and Satan's power
 Confine its sweets below.

On Canaan's banks, supremely fair,
 This flower of glory blooms ;
 Transplanted to its native air,
 And all the shores perfumes.

But not to Canaan's shores confined ;
 The seeds which from it blow
 Take root within the human mind,
 And scent the Church below.

And soon on yonder banks above
 Shall every blossom here
 Appear a full-blown flower of love,
 Like him transplanted there.

TO READERS AND CORRESPONDENTS.

A. B. C.—B. N.—B. Y. and F. are received. We have evidence that an increasing interest is felt in the object and in the circulation of *The Monitor*. We confidently expect that some of the ablest writers of our Country, will condescend to use our work as a medium for benefitting the most interesting portion of the Community.

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NO. 6.

THE SENSE AND DEGREE IN WHICH THE SACRED WRITERS WERE INSPIRED.

It is taken for granted in the following discussion that the evidence of the inspiration of the Scriptures, in general, is complete and satisfactory. — Whatever, therefore, the sacred writers assert respecting the sense and degree in which they were inspired is entitled to implicit confidence. Laying aside, all speculation, what does Inspiration itself teach relative to this subject.

The Saviour in conversation with his disciples, just before the day of his suffering, sustains their desponding hearts with the promise that “the Comforter”—the Holy Ghost, whom the Father will send in my name, shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you.” “When the Spirit of truth is come he will guide you into all truth.—He will show you things to come.” The obvious and only exegesis which these passages admit is—the absolute promise of such a degree of supernatural influence, as would enable the Apostles to *recollect* the Saviour’s instructions, to *understand them more fully* than they otherwise could, and as would guide their minds to the distinct apprehension of all the truth necessary for them to know and communicate; not only of those truths which were within the reach of unassisted intellect—but of those also which were beyond. These promises may be regarded as general Others are more particular.—When summoned before magistrates, they were not to

* *Παρακλητος*—helper, assistant—synonymous with *πνευμα της αληθειας*—interpreter,—or instructor of the divine will. John xiv. 26. xv. 26. xvi. 13—14. (Schleusner, on the word *Παρακλητος*.)

feel solicitous respecting their defence, for in the very moment of emergency they should speak as the Spirit gave them utterance.* In these promises the Apostle Paul is not directly included. But his language, entitled to equal credit, is—"The gospel which was preached of me is not after man. I neither received it of man nor was I taught it, but by the revelation of Jesus Christ." "We speak not the words which man's wisdom teacheth; But which the Holy Ghost teacheth."†

From these, and similar explicit declarations of Scripture we may conclude that the writers of the New Testament‡ did enjoy such a degree of supernatural influence as enabled them *perfectly to recollect* whatever it was important for them to communicate of the Saviour's history; as *guided or superintended* them in the apprehension and communication of truth, and as, gave them a knowledge of subjects, which *no unassisted efforts of the human mind could ever acquire*.

What the sacred writers thus unequivocally claim, the first principles of philosophizing require us to admit. In accounting for a phenomenon "we must admit so many causes as are both true and necessary." Now what we are in this case to account for is the *infallibility* of the sacred writers. We receive their instructions as the standard of truth and the rule of duty. They tell us, of being moved by the Holy Ghost in what they communicate. But in themselves they were imperfect and fallible. What then could render their imperfection, perfect; their fallibility, infallible.

In the first place take from the sacred writers the promised power of perfect recollection;—leave them to the unassisted strength of their memory, and after the lapse of a few months or years, what fact so plain that they were not liable to mis-state? What instructions so important, or so impressive that they were not liable to forget? What powers of recollection did they originally

* Matt. x. 19, 20. Acts ii. 24.

† Gal. i. 11, 12. 1 Cor. ii. 13. xi. 23. xv. 1—3. Eph. iii. 3—8. 2 Tim. iii. 16, 17.

‡ The same argument, substantially, will apply to all the sacred writers. "For all Scripture was given by inspiration." 2 Tim. iii. 16, which declaration applies directly to the Old Testament writers.

possess, so strong as to be incapable of weakness? It is to be remembered that the New Testament was not written when the freshness of its facts was a security against mistake; but after the lapse of fifteen, twenty—forty years, when ten thousand other remembrances had blended with the simple verity to be communicated. And on what does the tenacity of memory depend? “Memory itself—which always relates to something past, is nothing more than a particular suggestion combined with the feeling of the relation of priority: All the conceptions which it involve arise according to the laws which regulate suggestion in general; so that the retentiveness of memory will vary, as the original feelings which are suggested have been of longer or shorter continuance—more or less lively—more or less frequently present—more or less pure from the mixture of other feelings—and according to the general tendencies produced by former habits.”* If now we consult our own experience; if we observe the treachery of other memories, and think on how many diverse, and uncontrollable circumstances, a perfect recollection depends, we cannot, surely place implicit confidence in the Gospel history, without admitting that its facts were recorded under the direction of an influence from above.

The inspiration of guidance or superintendence is equally necessary to secure infallibility. In the sacred writings are numerous unqualified assertions respecting the character of God; the character and destiny of man; the plan of redemption; the influence of the Spirit; the nature and evidence of holiness:—Indeed a great part of the Bible is made of positive declarations, some of which relate to subjects within the grasp of human intellect; and some to subjects far beyond.—These declarations we are called upon to believe as the infallible truth of Jehovah. Now we ask not, whether after investigation our understanding assents to their correctness, but whether those who penned them knew with infallible certainty that they were true? If not, with what propriety do they call upon us to submit to them our reason and our philosophy? To be not wise above what is written? If they were not absolutely certain, who has since ascended the throne of reason, de-

* Brown's Philosophy, Lect. 37.

cided on their truth, and commanded our submission?—But if, on the contrary, they were certain, on what was that certainty founded? On a confidence in *their own* powers? On the infallibility of their own judgment? On the absolute conclusiveness of their own reasonings? If so, they surely trod where no modest man ever dared to follow; they boldly assumed what none but the fancied vice-gerents of Heaven ever dared to claim. But even then, we might dissent; the assertions are the assertions of *mere men* and therefore may be untrue. The only hypothesis which is satisfactory, and which therefore we are bound to make, is, that the Spirit from above presided over their minds and guided them to the clear perception of truth.

But, in the next place, in regard to all that the Bible contains, which comes within the province of prophecy; all that is revealed of things which eye hath not seen, nor ear heard, nor heart conceived, we must without hesitation admit to have been directly communicated by supernatural influence. For else, how do we account for the fact that such things are revealed; The sacred writers could not independently of divine aid make choice of such subjects; for such choice implies a *previous knowledge* of the subjects revealed, which is absurd.—Take, for illustration, the endless happiness or misery, which human beings will enter upon, after the decisions of the final judgment: or take the resurrection of the body:—Had no inspiring Spirit descended from heaven to make known these sublime truths, would the unassisted mind of man ever have conceived them: at least would it have rested upon what might be its vague conjectures, with confidence? No—the moment we admit that there is any thing in the Book of God, which lay beyond the grasp of unaided reason, we necessarily admit that, *that* was communicated by the divine Spirit.

But could the infallibility of the Sacred writers have been secured, unless a superintending influence was also extended to their choice of words? Let it here be understood, that we do not maintain the inspiration of words, in any sense, farther than the nature of the case and the object to be attained, requires. We hold it is a first principle, that the divine Spirit operates in perfect accordance with the laws of the human mind; so that nei-

ther the inspiration of words, nor the inspiration of sentiments, is objectionable on the ground, that it prostrates the fundamental laws of the mind. In the latter case the divine Spirit, we conceive, leads the mind to truth which otherwise it never would have apprehended; and in the former case, leads it to the selection of words which *adequately* express the inspired sentiment.

This superintendence as to words allows of all that variety of style which the sacred writers actually exhibit. Nothing is more obvious than that the same sentiment may be conveyed in different words,—but what we are to account for, is, that the sacred writers each in his peculiar style, have used words, which, interpreted according to the laws of language do convey the same sentiment. Words are mere arbitrary signs of ideas—their meaning conventional; but when that meaning is established by usage, it must be strictly adhered to, or a writer will not express himself intelligibly. But words may fail in several respects to convey the precise idea of a writer; they may when interpreted according to established usage, express more, or less, or something merely analogous to what he intended. Specially are writers of different habits, characters, education and circumstances liable in communicating sentiments on the same subjects to express themselves obscurely, and even unintelligibly. How comes it to pass then, that the writers of Scripture, than whom no equal number, ever differed more in their general character, have conveyed to us the same or similar sentiments, in different words; in words, which explained according the laws of language express substantially the same idea. Let those who believe that the divine Spirit inspired the sentiments *only* of Scripture, and left the sacred writers without an overruling influence in their choice of words, account for this unity of sentiment—or let them prove that the sentiments conveyed by the words of any single writer are the identical sentiments which the Holy Ghost inspired.

Such, as it seems to us, is the simple view which both Scripture and reason lead us to take of the extent of Inspiration.—If this view be correct, then is there ground for unqualified confidence in all the declarations of the Bible. Whatever of fact is there stated, bears the deep impression of truth; whatever of doctrine, is the clear

expression of the Divine mind. Let us then bind the Book of God to our hearts. It will illumine what is dark; it will elevate what is low; it will purify what is corrupt; it will ennoble all natural excellencies, it will raise the soul to the pure and sublime and everlasting enjoyments of Heaven. And when we feel in our own bosoms its enlightening and sanctifying and consoling influence; when in the retirement of our closet we drop a tear of joy or a tear of gratitude on its declarations of love; or when in the devotion of communion with the Saviour we press it gratefully to our hearts—then let us think of those, on whose dark and downward path, no Bible sheds its light; in whose bosom no hope of joys to come spreads its cheering influence; who never heard one declaration of a Saviour's love, and who dying thus, may never gain admittance to the Saviour's presence.

B. N.

ANALOGIES BETWEEN THE KINGDOMS OF NATURE AND GRACE.

ESSAY No. VI.

And they shall be mine saith the LORD of hosts, in that day when I make up my Jewels.

MALACHI.

THE Prophet is here speaking of the righteous. He describes them as those that fear the Lord with a reverential, filial, and holy fear. They think of his name with affection, gratitude, and confidence. They speak often one to another of his glorious perfections, his righteous requirements, and his tender mercies. In one word, they are a peculiar people. To awe the mind into the most profound attention, Jehovah of hosts announces himself the speaker, The righteous shall be mine, saith the Lord of hosts. To arouse every dormant energy of the soul, every power of the human mind is addressed.—Access to the heart is sought through the imagination. All that is precious or resplendent in gold or gems, is introduced figuratively to represent the moral value and lustre which the pious have in the eyes of Almighty

God. In the day when he makes up his jewels, his redeemed children shall be exhibited, as his treasure and glory. The passage before us suggests two propositions. First, Christians are the PECULIAR TREASURE, the JEWELS of the KING of kings, and Secondly, He has appointed a day, when he will EXHIBIT THEM to the universe as his CHIEF TREASURE; and his RESPLENDENT ORNAMENTS.

FIRST; Christians are the PECULIAR TREASURE, the JEWELS of the KING of kings.

All who admit that there is an Almighty Being who created and upholds all worlds and all creatures, must admit that all his works throughout his vast dominions are his property. He has an unalienable right to dispose of them in that manner which shall bring the greatest revenue of glory to himself. "The vessels of wrath fitted for destruction" are still the subjects of his moral government when confined in HIS PRISON; to glorify his infinite justice. The earth with its fulness, the beasts of the forest and the cattle upon a thousand hills are his.—All intelligent beings on earth or in the world of spirits are his, by right of creation and bountiful provision. But renewed souls are his in a peculiar sense. By purchase, by renovation and conservation, they are his in a higher sense than other creatures.

Without indulging a fanciful interpretation of the Scriptures, it must not be uninteresting or useless to notice some coincidences between the treasures—the jewels of earth and those of heaven. The principal treasures of earthly potentates are gold and precious stones. Of these their treasury and ornaments are composed. Yet the value of these is not intrinsic. It arises from the estimation in which they are held. Were gold and diamonds as plenty as clay and common pebbles, their inherent properties would be the same, but their estimated value would be incalculably diminished. Their value, is therefore, principally extrinsic. This is emphatically the case with the jewels of the Lord of hosts. In themselves they are mean polluted worms of the dust. It is the estimate which Jehovah puts upon his redeemed ones which constitutes their moral value. But sufficient reasons exist with Infinite Wisdom, why he values them so highly. The gems of earth are often valued by princes

according to what they cost them. The price at which redeemed souls were purchased is infinitely high. No wonder they should be esteemed of inestimable value.—For ye were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ.

Heaven's inexhaustible, exhausted fund paid down,

is the price of man's redemption. To create and uphold the universe a word of God's power is sufficient, but to redeem a soul from the second death, the wages of sin; required a sacrifice of infinite value. Well may the King of kings put a higher moral value on those creatures which cost the blood of the Lamb, than on all his other works.

Another coincidence between the gem and the Christian is, that they reflect borrowed glories. The diamond has no light or radiance of his own. It possesses in the highest degree the powers of reflection and refraction.—From rays of light which fall on it, the lustre which it displays is entirely derived. How striking the coincidence here—the Christian has not the least light in himself. It is all moral darkness, before souls are light in the Lord. The light of Scripture, the illuminations of the Spirit, and other rays from the Sun of righteousness, are indispensably necessary to the least degree of moral light's being possessed or communicated by fallen men. But as all objects on which light shines do not reflect rays, so the beams of heavenly light fall on millions of the human race unheeded and unreflected.

Not so with the real Christian. On him the light of life opens a new world. New views of God, of Christ, of sin, and of holiness, of truth, and of duty, crowd on his moral vision. These are not fruitless speculations, floating only in the head; but they are sanctifying realities, renewing the heart and purifying the life. For while Christians "behold as in a glass the glory of the Lord, they are changed into the same image from glory to glory." They then possess moral beauties to reflect around them. In proportion as the light of the knowledge of the glory of God, as seen in the face of Jesus Christ, shines into their hearts, the light of truth, purity and godliness will pervade their hearts and adorn their lives.

Christians do not all let their light brightly shine before men, because they so faintly resemble that God who is called light.

Real diamonds have different hues, and different degrees of transparency and brilliancy. The same may be said of real Christians. They have shades of difference about truths not fundamental, and modes which are unessential. It would be as unreasonable to expect that all Christians should be perfectly alike in every thing, as that all gems, should perfectly resemble each other.— They have properties in common to them all. But these are compatible with peculiarities which do not affect their essential properties. The observation, is however deserving of particular notice, that gems are valuable in proportion to their purity, magnitude and brilliancy.— Real Christians possess moral worth, in proportion to the purity of their hearts, their growth in grace, their attainments in religion, their reflection of the moral image of God.

Here another striking coincidence between gems and Christians presents itself. Diamonds require much polishing to bring to light their peculiar qualities. Their lustre depends much on the forms and finishings which they receive from the hands of artizans. Real Christians at the first are but comparatively rough. They are in their probationary state, constantly subject to the refining and finishing workmanship of Him who worketh all things according to the good pleasure of his will. The dispensations of Divine Providence, the teachings of his word, and the operations of the Holy Spirit, are preparing these moral gems for the plans and purposes, to which Infinite Wisdom has assigned them. They will at length all be prepared to shine as stars, or as suns in the firmament of glory. But this leads us to our

SECOND proposition; That the KING of kings has appointed a day when he will exhibit these moral gems of the universe, as his CHIEF TREASURE, and his most RESPLENDENT ORNAMENTS. That DAY of days, is at hand, when the Lord Jesus shall descend from heaven in all the glory of the Godhead, attended with legions of angels to swell his train, and execute his pleasure. Then shall his angels gather his elect, the moral treasures of his kingdom, from the four winds of heaven. Zion shall

then be a crown of glory in the hand of her Lord and a royal diadem in the hand of her God. The glories of the Eternal King will be reflected in their brightest colours from souls redeemed by the blood of the Lamb, sanctified by the Spirit of all grace, and kept by the mighty power of God through faith unto salvation.—Unsearchable riches both of the wisdom and knowledge of God in the scheme of salvation will be unfolded before an admiring or astonished universe. Infinite condescension in the Majesty of heaven to stoop from immeasurable heights for the recovery of rebel worms, his inflexible justice in awaking the sword against him who is the fellow of Jehovah of hosts, will shine with an unclouded lustre. While mercy like the sun-beams after the crucifixion, will appear clad with new effulgence from that event which for a while appeared to veil it.—In one word, the Lord's redeemed ones will then reflect all his perfections in a manner pre-eminently glorious.—St. John in prophetic vision beheld the attention of the universe attracted to the bride, the Lamb's wife, to the New Jerusalem, the spiritual building of God, composed of those lively stones, which he had prepared in time for this glorious city. Ten thousand glories of God and the Lamb will then be reflected from her foundations of jasper, and sapphire, jacinth, and amethyst, the twelve apostles of the Lamb. Her pearly gates and golden streets, transparent as glass and resplendent as the sun, will obliterate all earthly glories, and eclipse every display of the divine character in the creation and government of angels, when they are seen to be all ministering spirits to the heirs of salvation; but minor glories before the ineffable throne.

Every redeemed soul, renovated, sanctified, and preserved in Christ Jesus will then occupy his own place among the gems of the New Jerusalem. All the glories of the Church of God, which she derives from him that sitteth on the throne and from the Lamb will then be displayed before the assembled universe, and her God will rejoice in her as his peculiar treasure, an ornament in his crown of transcendent splendour. But the powers of human imagination flag when attempting to soar so high. The subject becomes dark through excessive brightness.—

Let us descend to a practical improvement of the truths before us.

First; Compared with the superlative splendours of heaven we discover the emptiness and vanity of earthly magnificence. What are all the treasures of time compared with the inheritance of the saints in light. What are all the honours or magnificence which mortals have ever displayed compared with the honours which await those whom the King of kings delighteth to honour!—The palaces, the equipage and glories of earthly monarchs shrink to gilded trifles in comparison with those mansions which Christ has prepared for them that love God, with that glory, honour, and immortality which await those who are worn as gems in the diadem of the Prince of peace.

Secondly; From our subject we infer that Christians should never indulge the least envy towards those of the world whose rank or wealth or popularity exceeds theirs. What if these men are to have *their* portion in this life, how undesirable their lot whatever earthly splendour attends it. Humble child of God, your chief treasure is in heaven. Let your heart be always there. Envy none the badges of honour. There are unfading crowns of glory reserved in heaven, for all those who love the appearing of our Lord and Saviour Jesus Christ. What will all the applause of mortals be worth, which was lavished on any thing short of moral excellence; in that day when Christ will exhibit his friends as the only excellent of the earth, and all others as objects of shame and everlasting contempt.

How desirable the circumstances of those whom God esteems his chief treasure. Fix your eyes, reader, on one of these heirs of glory. See him after a few days of trial, gathered home beyond the reach of all sin and sorrow. Behold him rising in the first resurrection, owned as his peculiar treasure by the Judge of quick and dead and received into the everlasting kingdom of glory as a resplendent ornament of the place. Do you involuntarily sigh let me die the death of the righteous, and let my last end be like his? Remember you must fear, love, and serve the Lord, if you would be gathered among his treasures. The heartless sigh, or the cry of Lord, Lord, on your dying pillows will admit none to heaven who

refuse to do the will of God. Such as die unpardoned, unreclaimed, and unsanctified, instead of being the jewels of the Lord of hosts in the great day, will be cast out from his presence as refuse, things which offend, as chaff to be burned with unquenchable fire.

Fellow candidates for immortality, how near to each one of us, is that moment which will seal up our moral characters to the judgment of the great day? Our probation season is rolling away with astonishing rapidity. Each day is bringing us nearer to the period, when we shall either shine in the firmament of glory or be cast out into outer darkness. Grey hairs are on the verge of eternity. And shall they not think on eternity?—There is but a step between the middle aged and death. For man at his best estate is altogether vanity. Shall not things unseen and eternal be allowed by them to occupy the first place in their desires and pursuits?—What if they should gain the whole world but lose their souls? How foolish, how ruinous to barter the soul for earth! The young are apt to think much of their appearance. And will not you, dear youth, bestow your thoughts on what appearance you shall make before an assembled universe. The Saviour's righteousness will be a glorious robe there. Do you desire life, and wealth, and honour. Follow heavenly wisdom. Length of days is in her right hand, and in her left hand riches and honour. She bestows durable riches, unfading honour, and eternal life. How animating the hope that many of our youthful readers will presently shine as the brightness of the firmament forever,—will be gathered among the jewels of the Lord of hosts. If, through fearing the Lord in their youth they are brought to shine among the guests at the marriage supper of the Lamb, will they regret that they refrained from these vanities in time, which so much engrossed the thoughts of other youth, and led them to neglect their eternal salvation? Will they then be displeased with those ministers, who tenderly and constantly strive to turn away their feet from the paths of the destroyer?

How distressing the fear, that many for whose particular benefit this work is intended, will live and die in your sins, and in that day when your pious youthful

companions are received into the treasury of Jehovah, you will hear the awful sentence, "he that is filthy let him be filthy still," and be excluded from all the glories and felicities of the New Jerusalem. How many of your youthful acquaintance are removed to eternity!—Could they speak from the grave, would they recommend that you should squander your youthful thoughts and affections,—your choice days in attending to objects which you know take off your thoughts from God and serious things? God forbid, that we should abridge the real happiness of the young. No we wish you the possession of everlasting felicities. We wish you splendour and raptures which as much exceed those of vain amusement, as the light of the sun exceeds the twinkling of a fire-fly. Our hearts desire and prayer to God is, that you may not suffer lying vanities to cheat you of the heavenly inheritance. O that our fears on your account were changed into substantial grounds of hope that you would all adorn the stations in which you are placed in time, and be gathered into the treasury of the Lord in eternity.

Finally; From our subject we infer that Christians ought ever to be patient under the hand of him who is purifying away their dross, removing their asperities and discolourings and polishing them to shine in his diadem of redeemed souls.

FOR THE MONITOR.

LIVES OF THE FOUR EVANGELISTS.

If the following short sketches should serve to promote the *careful* reading of the Scriptures, the hopes of the writer will be satisfied. Most young people among us have been familiar with the sacred volume from their childhood: but, perhaps, from this very circumstance, have acquired a habit of reading it *negligently*, and of course, to little profit, it is of the highest importance in every respect, that such a habit, where it exists, should receive an efficient check in early life; and where it does not exist, no little care and attention is necessary

in most cases, entirely to prevent its formation. I have thought that pieces on the plan of those here offered to the readers of the Monitor, might contribute something to this desirable end. They will at least give some idea of what has been to me a very pleasant, and, I believe a profitable method of reading the New Testament history.

All that we know with certainty of the personal history of the four Evangelists is derived from the New Testament, and all that is important may be learned, I believe, from the following references. Much more, it is true, has been written concerning them, but on authority so doubtful as to be entitled to little attention, except in two or three instances.

MATTHEW

was a publican or tax-gatherer, (Matt. ix. 9.) that is, one of the subordinate agents employed by those who had the management of the revenue, (such as Zaccheus, Luke, xix. 2.) and stationed at proper places to examine the goods that passed and receive the taxes that were to be paid upon them. The station of the tax-gatherer was called the "*receipt of custom*," and was generally near the gate of the city. The frequent extortions of these officers made them objects of hatred to the Jews, who reckoned them in the same class with notorious sinners. (Luke iii. 12, 13. Mark ii. 15, 16.) Mark and Luke mention the calling of a publican, whose name was LEVI. From this some have concluded that there were two disciples of that character. But if we examine these passages in their connection and compare them with Matt. ix. 9. and the context, we shall be satisfied that Matthew and Levi are only different names of the same person.—*Levi* is the name by which he is called while a tax-gatherer. When he became a follower of Christ he changed his name, as the other apostles did, and is ever after uniformly called *Matthew*. We hardly know any thing of his subsequent life. He is said to have died a martyr, but it is doubtful.

MARK.

His original name was John, and his mother, Mary, was a Christian. (Acts xii, 12.) He was evidently a native Jew ; and Barnabas, who was his cousin, (Col. iv. 40.) was a Levite. But this does not render it certain that Mark also was a Levite. Mary was of the tribe of Judah, and Elizabeth of that of Levi, yet they were cousins. (Luke i. 36.)

Mark was with St. Paul in the commencement of his first journey into Asia Minor, (Acts xii. 25.) but left him at Perga and returned to Jerusalem. (Acts xiii. 13.)—This was the reason of Paul's unwillingness to take him as a companion in his second visit to the Asiatic Churches. In consequence of this Paul and Barnabas separated ; and Mark in company with the latter, visited the island of Cyprus. (Acts xv 36—39.) Many years after he is mentioned among the companions of Paul at Rome. (Col. iv. 10. Philem. 24.) Early Christian writers universally call him the companion of Peter, and their testimony is confirmed by 1 Pet. v. 13, where the expression " my son " must be understood as meaning that he was peculiarly dear to that apostle.

It is proved by pretty good evidence that Mark wrote his gospel at Rome under the inspection of St. Peter. It will be interesting to turn to a few passages, which furnish internal evidence in support of this opinion. Many interesting circumstances are mentioned concerning Peter, which are omitted by the other Evangelists. (See Chap. i. 29—33. ix. 34. xi. 21. xiv. 30.) He explains some Jewish customs and words, which were doubtless unintelligible to Romans, but which, had he written for Jews, would have needed no explanation. (Chap. viii. verses 2—4 and 11.)

LUKE.

From Colossians iv. 10—14, we are perhaps justified in the conclusion, that Luke was not a Jew, and therefore not a disciple before the death of our Saviour. He was a physician. (Col. iv. 14.) He rarely speaks of himself, and our information concerning the events of his

life is derived almost entirely from his use of the personal pronoun in the Acts of the Apostles. By this means we learn that he joined Paul at Troas and accompanied him into Macedonia. (Acts xvi. 8—10.) At Philippi, Paul and Silas were thrown into prison. Luke it would seem, escaped : and when Paul and Silas left that place for Corinth, he remained behind, as is evident from his use of the pronoun in the last verse of the fifteenth and in the seventh chapter. On the return of Paul to Asia, Luke joined him again at Troas. (Acts xx. 5, 6.) He accompanied Paul to Jerusalem, and, whether he was a fellow prisoner or not, was with him during his imprisonment at Cesarea, and attended him in his journey and voyage to Rome. He was there with Paul about the year 67, (2 Tim. iv. 11.) which was several years after his first arrival, but whether the intermediate time was spent there or elsewhere we have no means of determining.

JOHN.

St. John, the "beloved disciple," was the son of Zebedee and Salome, and brother of the elder James. (Matt. iv. 21. xxvii. 56. Mark xv. 40. xvi. 1.) He was probably a son of John the Baptist. (John i. 35—41.) In his disposition he appears to have been peculiarly modest, amiable and affectionate. He was one of those disciples, who witnessed our Saviour's transfiguration on the Mount, and his agony in the garden. (Mark ix. 2. xiv. 32, 33.) It was he, that leaned on Jesus's bosom at the last supper, (John xxi. 30—34.) and to his care our Saviour, while on the cross, commended his mother—a circumstance, which John has himself related with the most melting simplicity. (John xix. 26, 27.) After the resurrection he continued to be, in the language of St. Paul, one of the "pillars" of the Church (John xxii. 2—4. Acts iii. 1—11. iv. 13—20. viii. 14. Gal. ii. 9.) He appears to have remained a long time in Judea, but at length, when the war broke out between the Jews and Romans, he removed to Ephesus. He was banished, probably by Domitian, A. D. 94 or 95, to the island of Patmos, where he wrote the Revelation. (Rev. i. 9.)

He is said to have lived to extreme old age, and to have died a natural death.

B. Y.

SELECT ANECDOTES OF SIR ISAAC NEWTON.

SIR ISAAC NEWTON, at school, displayed a very singular passion for mechanical contrivances. By means of little saws, hatchets, hammers, and all sorts of tools, he made models of wood, when his companions were at play; and such was his dexterity that he constructed a wooden clock, and a good model of a wind-mill, which was erected about that time near Grantham, on the way to Gunningerby. Into this model he sometimes put a mouse which he called his miller, and by means of whose action he could turn the mill round when he chose. He executed also a water-clock, about four feet high, with a dial-plate at top for indicating the hours. The index was turned by a piece of wood, which either rose or fell by the dropping of water. The passion of the boy for these mechanical occupations often withdrew his attention from his regular studies; and in consequence of this the other boys gained places above him, till he was roused to outstrip them all by a little extraordinary exertion. The intermission of his mechanical pursuits, which was thus rendered necessary, rather increased than abated his ardour for them. He introduced the use of paper kites among his school-fellows. He made paper lanterns, by the light of which he went to school in the winter mornings; and he frightened the country people by tying them to the tails of his kites in a dark night. He watched too the motions of the sun with great diligence; and by means of pegs placed in the wall of the house where he lived, and marks for the hours and half hours, the time of the day was shown to every person, on what went by the name of Isaac's dial. He had also a great turn for drawing; and, according to the account of Mrs. Vincent, who was niece to the wife of Sir Isaac's landlord, at Grantham, he frequently made little tables and cupboards, for her and her play-mates. She mentions also his having made a cart with four wheels, in which he could drive himself by turning a windlass.

In 1664, Mr. Newton took the degree of bachelor of arts, and it appears from some of his accounts of expenses, that he bought in that year a glass prism, for the purpose of examining experimentally Descartes's doctrine of colours. There is no reason, however, for believing that he began so early to obtain the results which afterwards excited so much notice for he was interrupted in the midst of his researches by the appearance of the plague at Cambridge in 1665, which compelled him to quit his studies, and retire to his own property in the country. During the two years which he now spent in the country, his mind, as might naturally have been expected, was absorbed in philosophical speculations; and it was in this peaceful seclusion, that he received the first glimpse of those splendid discoveries which have elevated his name above that of all other men, and shed renown upon the country that gave him birth. When seated alone in the garden, the accidental fall of an apple fixed his thoughts on the subject of gravity. In reflecting upon this property of matter, and considering that it seemed to receive no diminution at the tops either of the highest buildings or the loftiest mountains, he was led to conjecture that it might extend far beyond the earth and its atmosphere, and even to the orbit of the moon.

Sir Isaac Newton was particularly distinguished from almost all other great men, by his humility and unpretending modesty. Instead of arrogating to himself a superiority over others, he was always found on the same level with those with whom he associated. He had no singularities either in his conduct or in his opinions. He attributed his discoveries solely to the industry and patience with which he interrogated nature; and every step which he made, either in acquiring knowledge or in advancing its boundaries, seems only to have created a new degree of humility, and to have shown him how little he really knew, and what a small portion he had discovered of what yet remained to be known.

In his religious character, Sir Isaac was not less worthy of admiration. That he was a Christian, in the most extensive sense of the word, has never been doubted but by those who wished him to have been an infidel. In the latter part of his life, in particular, he devoted a

great portion of his time to the study of the Scriptures. The sincerity of his piety was evinced by a life of liberality and virtue; and there is nothing more remarkable in the history of this great man than the perfect symmetry of his moral, his religious, and his philosophical character.

FOR THE MONITOR.

INDIAN CHARACTER.

It has sometimes been asserted, that the Indian is a stranger to the finer sensibilities of our nature, and will forever stand aloof from the fascinations of civilized society. This skeptical notion, any one, who will take the trouble to examine facts, may see refuted in the constant occurrences of our Western country. The story of Machiwita has often suggested itself to me while thinking of this subject, as one calculated to give both instruction and pleasure. Machiwita was a son of an Ottawa chief. He was about twenty-three years of age, and of uncommon elegance and symmetry of form. He and a number of others from the Ottawa tribe, were invited by a party of gentlemen and ladies, to take an excursion of pleasure in a steam-boat on Lake Michigan. Among the ladies was Miss B——. Her beauty caught the eye and captivated the heart of Machiwita. This she perceived, and in some degree reciprocated the regard. She took an elegant ring from her finger and put it on the finger of the savage. The interpreter told him it was a token of affection, for which he ought to make some acknowledgement. He turned and addressed the lady—“Beautiful stranger, you have given to Machiwita a ring, which, he is told, is the emblem of love. Your beauty, like the wild rose, charms his eyes, but your kindness touches his heart; he gives his heart to you;—it is yours forever. Machiwita is happy in this big canoe: it burns with fire from the sun,—it is drawn by the fishes of the deep, and the Spirit of Maniton guides it through the lake;—but it is not this that makes him happy;—it is because you are here, and he can see you smile and

hear you speak. Machiwita would leave his mother and sisters, his wigwam and canoe, and go with you to your country towards the rising sun. He will keep the ring, which you have given him, till he goes to the land of Spirits. Nothing shall make him part with it. Yes, there is *one* thing. Machiwita will give you back the ring, and you give him in return what alone is more valuable.—you give him yourself.”

Such was the generous and affectionate heart of the Indian; though the mere pupil of nature, he exhibited a refinement and delicacy of feeling seldom attained in civilized society. Had religion with its benign and ennobling influence taken possession of his heart, what additional charms might we not have seen in his character. Without religion, indeed, no person, whatever be his rank or condition, can be an object of much admiration. He has no steady and permanent principle of action, which will give us confidence in his character. He is prepared to be duped by the wicked in this world, and to receive his portion with them in eternity. A.

A COMMON OCCURRENCE MORALIZED.

“As the trout in speckled pride,
Playful from its bosom springs;
To the banks a ruffled tide,
Verges in successive rings.”——CUNNINGHAM.

MR. MONITOR,

THE last evening in May, I was leisurely riding in a beautiful country town, a few miles from the metropolis. The atmosphere having recently distilled a refreshing and copious rain, was cool and exhilarating. The sun had in golden effulgence just sunk behind the hills, and painted the sky with inimitable tints of varying splendour. The motion of my chaise wheels presently brought me to the margin of a small lake; or what in New-England is called a pond. The breath of heaven had ceased to agitate its surface, which now presented an expanded natural mirror. There were reflected in soften-

ed glories the grove and shrubbery of a gentle hill, which rose on the western margin. Its other borders painted upon its surface a few habitations of man, a variety of blooming fruit trees and some extent of landscape,—while its centre reflected the crimson and grey tints of the evening twilight. I gazed with interest and delight.

Presently a “trout in speckled pride,” leaped, appeared, then disappeared; but imparted an impulse which long survived the time, and widely expanded around the place of its appearance. This impulse was first productive of small undulating circular waves. They increased in number and diameter, as they were farther removed from the point where they originated, till my eye could follow them no farther. But the impulse was not ended when I ceased to discern it.

On the smooth surface of the lake, this scene was exhibited again and again before my eyes, while a serious train of reflections was rising within, in a way of moralizing this common occurrence. That impulse I viewed as a lively emblem of the moral influence which human beings are imparting around them in time. The surface of the lake represented intelligent existence as susceptible of impressions. I thought of “one sinner which destroyeth much good” as imparting a moral impulse. First communicated to relatives and acquaintances, the companions of his childhood, his youth, or his mature years. His daily intercourse with his fellow men was seen multiplying around him the smaller waves, which were affecting the moral condition of others. These, however, were but the beginnings of evil. The profane boy, learns others to take God’s name in vain. These again disseminate around them the vice of cursing and swearing. The licentious youth pollutes other souls, and they in their turn spread the contagion. The sabbath-breaker and the drunkard, impart their contempt for God and their moral debasement to a small circle, and these to a larger. Still the undulations of moral evil are comparatively but small circles. Think of the irreligious, prayerless head of a family, whose lips are strangers to pious instruction, whose family knows no moral discipline.—His children are brought up with no fear of God before their eyes. They receive a moral influence from him

which each one of them may carry into another family and in the second and third generations it may be diffused through fifty or a hundred families. Still the evil will be expanding, and like the penumbra of a planet, become broader as it recedes from the dark body which occasions it. Look at the waves of death which originated at the interdicted tree; they have rolled over the whole earth, and swept from its surface a hundred generations. A dense mist here meets the eye of unassisted reason, which it cannot penetrate. But revelation exhibits the evil of moral influence of a sinner as extending to a future state and bearing on its widening surges accumulating woes, through the countless ages of eternity.

How much it becomes each individual of the human family capable of reflection to be deeply humbled in the dust, in view of the influence unfavourable to souls which he may have exerted. How importunately should we seek pardon for the past and grace for the future?

But the thought of what an impulse grace may enable us to impart is enrapturing. The pious child, the exemplary youthful Christian will communicate to other children and youths a most salutary moral influence.—These will extend it to others. The circles will be more numerous, and more broad as the influence extends further from its centre. The present age feels it. Succeeding ages feel it to the end of time. The undulations enter eternity, and roll in expanding waves through its endless ages. Such have been the glorious results of the moral influence of patriarchs, prophets, apostles, martyrs, reformers, and eminent puritans. Such to some extent, has been the result of influence from the humblest pious soul. Such may be the honour and the felicity of all the youths and of all in maturer life who ardently desire it.

Each inhabitant of these dwellings, thought I, as I entered a village of neat country houses, is each day exerting a moral influence, which like the impulse from the leaping of the funny race, is extending around in every direction. And how important that every possible exertion should be made that their influence should move all within its reach towards God, and holiness, and glory. By this time, Venus, then in the part of her orbit nearest

the earth, was dispensing her brightest beams, a few of her sister lamps were beginning to appear, and my arrival at the house of a friend, changed the train of my reflections. If they should subserve the usefulness of the Monitor, I should not have thought or written in vain. Yours,
E.

THE OSTRICH.

The following interesting description of an animal whose plumes adorn the persons of many of our youthful readers, is taken from the Rev. DR. HARRIS'S "Natural History of the Bible."

THE Ostrich is generally thought to be the largest, at least it is one of the tallest birds in the world; being full seven and sometimes eight feet in height, from the top of the head to the ground, and about four from the back to the ground. When the neck is stretched out in a right line it measures six feet from the head to the rump, and the tail about a foot more. One of the wings is a foot and a half long, without the feathers; and with them three feet. The plumage is generally black and white, though it is said to be sometimes grey. The largest feathers which are at the extremities of the wings and tail, are usually white; and the small feathers on the back and belly, are a mixture of black and white. This fowl has no feathers on the sides of the thighs, nor under the wings. That half of the neck which is next to the body is covered with smaller feathers than those on the belly and back, and like them are a mixture of white and black. These feathers are peculiar to the Ostrich. Other birds have several sorts; some of which are soft and downy, and others hard and strong: but almost all the feathers of an Ostrich are as soft as down, and utterly unfit to serve for flying, or to defend it against external injury.—The webs on the feathers of other birds are broader on one side than on the other, but in those of the Ostrich the shaft is exactly in the middle. As the wings are not large enough in proportion to the body to raise it from

the ground, they serve as sails or oars, to cut through, or impel the air, and add great swiftness to their feet, which are shodden with a horny substance, enabling them to tread firmly and run a great while without hurting themselves. The head and the upper part of the neck of this animal are covered with very fine white, shining hairs; with small tufts in some places, consisting of about ten or twelve hairs; which grow from a single shaft about the thickness of a pin. The wings are furnished with a kind of spur, resembling the quill of a porcupine, which is of a horny substance, hollow, and about an inch long. There are two of these on each wing, the largest of which is at the extremity of the bone of the wing, and the other about a foot lower. The neck appears proportionably more slender than that of other birds from its not being covered all over with feathers. The bill is short, and shaped somewhat like that of the duck. The external form of the eye, resembles that of a man, the upper eyelid being furnished with eyelashes which are longer than those on the lid below. The tongue is very short and small. The thighs which are large and plump, are covered with a flesh coloured skin which appears greatly wrinkled. Some of them have a few scattered hairs on their thighs, and others are entirely without. The legs are covered with scales; and the ends of the feet are cloven, having two very large toes on each, which are also covered with scales. The toes are of unequal sizes; that on the inside is the largest, and is about seven inches long, including the claw, which is three quarters of an inch in length, and nearly the same in breadth. The other two have no claws, and do not exceed four inches in length.

Ostriches are inhabitants of the deserts of Arabia, where they live chiefly upon vegetables; lead a social and inoffensive life, the male assorting with the female with connubial fidelity. Their eggs are very large; some of them measuring about five inches in diameter, and weighing twelve or fifteen pounds. The animals are very prolific, laying forty or fifty eggs at a clutch.

Of all animals this is the most voracious. It will devour leather, grass, hair, stone, metals, or any thing that is given to it; but those substances which the coats of the stomach cannot operate upon, pass whole.

AURORA BOREALIS.—AN EXTRACT.

"AURORA BOREALIS, is an extraordinary luminous appearance or meteor, showing itself in the night time, in northern latitudes, whence it has got its name of *Northern Lights*.

The Aurora Borealis may with propriety be distinguished into two kinds, the *tranquil*, and the *varying*.—The tranquil shines with a mild and steady light, very much resembling the clearness of twilight; and preserves, for a considerable time, the form in which it first appears, with little or no variation. Different names have been given by the ancient philosophers to this kind of Aurora, according to the forms which it assumes.

The *varying* Aurora is still more remarkable in its appearance and occasionally exhibits the most brilliant and rapidly diversified forms. It has been minutely described by Muschenbroek, who paid great attention to its peculiarities; and from whose description we select the following particulars. In that region of the air which is directly towards the north, or which stretches from the north towards the east or west, there appears at first a cloud in the horizon, which rarely rises to the height of forty degrees. This cloud is sometimes contiguous to the horizon, sometimes detached from it; in which last case, the intermediate sky appears of a bright blue colour. The cloud occupies a portion of the heavens extending in length from five to a hundred degrees, and sometimes still farther. It is generally white and shining, but sometimes black and thick. Its upper edge is parallel to the horizon, bordered by a long train of light which rises higher in some places than in others. It appears also bent in the form of a bow, or like the segment of a sphere which has its centre considerably beneath the horizon; and sometimes a large white or luminous band is visible skirting the superior edge of the black cloud. The dark part of the cloud becomes white and luminous when the Aurora has shone for some time, and after it has sent forth several bright and fiery rays. Then from the superior edge of the cloud, there issue rays

in the form of jets, which are sometimes many, sometimes few in number, sometimes close together, sometimes removed several degrees asunder. These jets diffuse a very brilliant light, as if a luminous or fiery liquor were driven with impetuosity from a syringe. The jet increases in brightness, and has less bulk at the place where it issues from the cloud; while it dilates itself and grows dimmer as it goes further and further off. Then there arises from a large opening in the cloud, a luminous train or column, of which the motion is at first gentle and uniform, and which increases in size as it advances.—The dimensions and duration of these columns, however vary considerably. Their light is sometimes white, sometimes reddish, or even blood colour; and, as they advance, their colours change, till they form a kind of arch in the heavens. When several of the columns, which have issued from different places, encounter each other in the zenith, they intermingle with each other, and form at their junction a small thick cloud, which seems as it were to kindle; and sends forth a light considerably more brilliant than that of any of the separate columns. This light changes to green, blue, and purple; and quitting its original situation, it directs itself towards the south, under the form of a small bright cloud. When no more columns are seen to issue, the cloud assumes the appearance of the morning dawn, and insensibly dissipates itself.

The duration of the Aurora is very various. Sometimes it is formed and disappears in the course of a few minutes. At other times it lasts during the whole night, or even for two or three days together; and Muschenbroek observed one in 1784, that lasted ten days and nights successively; and another in 1735, that lasted from the 22d to the 31st of March. The lucid columns are so transparent, that stars of the first and second magnitude are easily seen through them; these also frequently shine through the white border of the horizontal cloud, and sometimes, though rarely, through the opaque cloud itself. But many parts of the luminous substance are so thin, that the smallest stars which are visible to the naked eye may be distinguished through them.

In high northern latitudes, as those of Sweden, Lapland and Siberia, the auroræ borealēs are singularly resplendent, and even terrific. They frequently occupy the whole of the heavens; and, according to the testimony of Maupertuis, Middleton, Krafst and others, eclipse the splendour of the moon, and sometimes even of the sun himself. In the northern districts of Siberia, according to the description of Gmelin, cited and translated by Dr. Blagden, the aurora is observed to "begin with single bright pillars, rising in the north, and almost at the same time in the north-east, which, gradually increasing, comprehend a large space of the heavens, rush about from place to place with incredible velocity, and finally almost cover the whole sky up to the zenith, and produce an appearance as if a vast extent was expanded in the heavens, glittering with gold, rubies, and sapphire. A more beautiful spectacle cannot be painted; but whoever should see such a northern light for the first time, could not behold it without terror. For, however fine the illumination may be, it is attended, as I have learned from the relation of many persons, with such a hissing, crackling, and rushing noise through the air, as if the largest fire-works were playing off. To describe what they then hear, they make use of the expression *spolochi chadjat*, that is, the raging host is passing. The hunters, who pursue the white and blue foxes in the confines of the icy sea, are often overtaken in their course by these northern lights. Their dogs are then so much frightened that they will not move, but lie obstinately on the ground till the noise has passed.— Commonly, clear and calm weather follow this kind of northern lights. I have heard this account not from one person only, but confirmed by the uniform testimony of many who have spent part of several years in these very northern regions, and inhabited different countries from the Yenisei to the Lena; so that no doubt of its truth can remain. This seems, indeed, to be the real birth-place of the Aurora Borealis."

Maupertuis describes a very remarkable Aurora which he saw at Osver-Zornea, on the 18th of December, 1786, and which he says excited his admiration, notwithstanding the many extraordinary appearances of this kind which he had been accustomed to in the Arctic regions.

An extensive region of the heavens towards the south, appeared tinged of so lively a red, that the whole constellation of Orion seemed as if dyed in blood. This light was for sometime fixed, but soon became moveable; and after having successively assumed all the tints of violet and blue, it formed a dome, of which the summit nearly approached the zenith, in the south-west. Its splendour was so great, as to be in no degree affected by the strong light of the moon. Maupertuis adds, that he observed only two of these red northern lights in Lapland, which are of very rare occurrence in that country, although the Aurora there assumes a great variety of tints; hence they are considered by the natives as of portentous omen, and as the forerunner of some great calamity.

This account of the noises attending the Aurora Borealis has been corroborated by other testimonies. They have been heard at Hudson's Bay, and in Sweden: and Muschenbroek mentions, that the Greenland whale fishers assured him they had frequently heard the noise of the Aurora Borealis; but adds, that no person in Holland had ever experienced this phenomenon. Mr. Cavallo, however, declares that he has repeatedly heard a crackling sound proceeding from the Aurora Borealis. And Mr. Nairne mentions, that being in Northampton at the time when the northern lights were remarkably bright, he is confident he perceived a hissing or whizzing sound. Mr. Belknap, also, of Dover, in New-Hampshire, testifies to the same fact.

The Aurora is by no means confined to the northern hemisphere. In the high southern latitudes, it was long ago observed, that there is a similar phenomenon. And, if the existence of the Aurora australis was before in some measure doubtful, it has been completely ascertained by the second voyage round the world performed by Captain Cooke. "On February 17, 1778," says Mr. Forster, who accompanied Cooke in the capacity of naturalist, "in south lat. 58°, a beautiful phenomenon was observed during the preceding night, which appeared again this, and several following nights. It consisted of long columns of white light, shooting up from the horizon to the eastward, almost to the zenith, and gradually spreading over the whole southern part of the sky. These columns

were sometimes beat sideways at their upper extremities; and though in most respects similar to the northern lights of our hemisphere, yet differed from them in always being of a whitish colour; whereas ours assume various tints, especially those of a fiery and purple hue. The sky was generally clear when they appeared; and the air sharp and cold, the thermometer standing at the freezing point."

REFLECTIONS.

IN connexion with these extracts, we would remark, that various attempts have been made to account, on philosophical principles, for these appearances; but none of them are to us entirely satisfactory. The hypothesis which attributes the Aurora Borealis to electricity, is perhaps the most plausible. This phenomenon is, in all probability, as much the effect of secondary causes as any other phenomenon which falls under our observation. After all, we have very inadequate ideas of the connexion between one thing as a cause and another as an effect.—But the great First cause may be distinctly traced in every part of his dominions. Divine goodness is very conspicuous in the illuminations provided for the atmosphere in polar regions, where there would otherwise be six months darkness.

Near the arctic and antarctic circles, the polar regions enjoy a twilight revolving around their horizon a large proportion of their night. Besides this, the moon's nodes are so ordered that her greatest measure of light from her full illumination is enjoyed in the northern hemisphere when the sun is in the southern, and in the southern when the sun is in the northern. When to these sources of light is added the Aurora, which is much the most frequent in the winter of each hemisphere, we find it a fact, that in a polar night light is usually possessed in sufficient degrees for all needful purposes of life. How great is the wisdom and goodness of the Deity! With what infinite ease he can illuminate his dominions with any amount of light and any hues of splendour which he pleases to command!

THOUGHTS ON ELEMENTARY PRINCIPLES OF NATURAL PHILOSOPHY.

PRIMARY AND SECONDARY PLANETS.

THE contemplative mind is interested, expanded, and elevated, by frequently and minutely surveying the works of an Almighty Architect. The centre of the solar system, though the theme of months past, is not the less attractive or bright. He is still controlling the motions and illuminating the surface of numberless dark bodies which revolve around him. How immense the attractive energies of that body which can extend to the planet Herschel and a thousand times further to some distant comet, an influence so powerful as to bind them in their orbits. That all the planets are in themselves destitute of light, and warmth, and fruitfulness, we have abundant evidence from astronomical observation and from analogy. Mercury and Venus, when passing between us and the sun, appear like dark spots on its disk. All the other primary and secondary planets would have a similar appearance to an eye placed without their orbits. Astronomers have discovered eleven primary planets, four of which, sometimes called *Asteroides*, are very small, and revolve in very elliptical orbits, between the orbits of Mars and Jupiter. It is probable that these four once constituted but one planet, and that some powerful impulse severed it into four or more parts. The periods in which they revolve around the sun being so nearly alike, seems to corroborate this hypothesis. The other primary planets vary much in their magnitudes and motions, and distances from the sun, but are alike dependent on his influence. Some of the primary planets have secondaries revolving around them. The earth has one, which we call the moon. Jupiter has four; Saturn seven, and Herschel six. Our moon is something more than two thousand miles in diameter, and revolves around the earth in 29 1-2 days, at the distance of two hundred and forty thousand miles. Some of the other secondaries are about the size of the moon, others much larger.— They revolve around their primaries at different distan-

ces, from one hundred and twenty thousand miles, to more than two million of miles, and in periods of from twenty-three hours, to more than three months. Astronomical observation has made it very certain that all the secondary planets revolve in their own axes in the same period that they revolve around their primaries. These secondaries, with their primaries are all receiving their light either directly or indirectly from the sun, around which they revolve. The wisdom, and power, and goodness of the Deity appear conspicuous in the existence, motions and mutual influence of these primary and secondary planets.* They serve to reflect light from the sun upon each other. As the side of the moon next the earth is more or less enlightened by the sun, it reflects rays to enlighten the earth. And when the sun is shining only on the outer surface of the moon, all the light which its inner surface, or surface next the earth can then have, must be reflected upon it from the earth. The same is true of the other primary and secondary planets in the solar system.

We love to think of other firmaments, and trace analogies which exist in them. There is an intellectual sky where minds revolve in their own orbits, around the Fountain of all Intelligence. Whatever light, minds possess, is like the light of the planets, wholly from without themselves. Some of them in this infancy of man, seem but diminutive sparks which impart little light, and that but a small distance around them. Others have magnitudes and splendour like the larger planets in the solar system. And what is still more interesting, some minds attract around them other minds, which, like primary and secondary planets, mutually enlighten each other. We love to think of ancient sages who have diffused intellectual light around them. The later brilliancy of Bacon and Boyle, Newton and Locke, will likewise attract our attention. These have been encircled with attendant minds, and all have received their intellectual light from God. Yet much of the difference in the magnitudes and other circumstances of these scientific lights, has arisen from the cultivation of their minds. Here is a thought adapted to excite a thirst in youthful minds for that intellectual expansion which may diffuse around them a conspicuous light. Let our youthful

readers redeem the time and make use of the means they possess for so desirable a purpose. Do not rest satisfied to be mere glow worms, creeping in the dust; but soar among the constellations which have illuminated the fields of human science and general literature. "Covet earnestly the best gifts, and yet I show unto you a more excellent way"

There is another and a still higher firmament, where moral worth imparts superior splendours. Let us contemplate analogies which exist there. The moral universe may be considered as a firmament. Jehovah is its centre, its light, life, and glory. All holy agents revolve in their own orbits around him. They are of different magnitudes but all dark in themselves, except as they reflect rays of moral purity. Our knowledge respecting other parts of God's moral kingdom, besides our own moral system, is very limited, and almost exclusively confined to the discoveries which Revelation has imparted. Indeed, this telescope, given us by divine benevolence, is the only medium by which we can acquire any correct views of moral objects in general. Through this we discover, that "God manifest in the flesh" is the Sun of Righteousness for moral agents on earth; that all the light and warmth and fertility of souls is to be traced to him.

All the truly pious receive and impart some measure of spiritual light. But even some Christians are so diminutive and dim, as to be seen only at a small distance, and with little power of attraction. Others like Jupiter among the planets, are large, and attract around them numbers of satellites, mutually reflecting on each other the light they receive from their common centre. Besides the remembrance of Scripture worthies, we love to think of such moral luminaries as Owen and Baxter, Watts and Doddridge, Whitefield and Edwards, Scott and Dwight, which have so recently exchanged a mortal horizon for immortal splendours.

In conclusion; let us be reminded that the lights of mere human science will presently cease to shine, and that even the material worlds are destined to be changed as a faded and threadbare garment; "but they that be wise shall shine as the brightness of the firmament, and they that turn many righteous as the stars forever

and ever." Millions of ages after every star which now lights our evening sky shall have ceased to shine, each pious reader of this article will be revolving around the Sun of Righteousness, and those who have been instrumental in saving other souls, will have these moral satellites attending them. For such honours our youthful readers may be ambitious. But let them deprecate as the worst of evils the circumstances of those "*wandering stars* to whom is reserved the blackness of darkness forever."

RELIGIOUS INTELLIGENCE.

UNDER this head we have not room to introduce recent interesting intelligence from various Missionary stations, but we rejoice in knowing that with the most of our readers, that intelligence is before them in other publications. The last anniversary of the American Bible Society was uncommonly interesting. These things united with the meetings of several beneficent societies in this metropolis, on election week, prove that the wheels of Christian beneficence are rolling towards a brighter day for a dark and polluted world.

BIBLE CLASSES.

THE MONITOR being designed principally for the same period of life which is extensively associated for the study of the Scriptures, it is considered suitable that Bible Classes should occupy a conspicuous place in our pages. We have unwavering confidence, not only that a large proportion of the young may be engaged in these exercises, where the attempt is judiciously made, but that a lively interest may long be perpetuated in their appropriate objects, where they are rightly conducted. The last meeting of the Park-street Bible Class was more crowded than even former ones, and twenty new members were added, making 359 in all. At the last meeting of the youth of the Old South congregation, we have been informed that a still deeper interest than ever was felt and

manifested in the exercises. The Bible Classes of Charlestown and Salem are increasing in numbers and efficient influence on the youthful mind.

This manner of attempting to benefit the young is extending to other Congregations. Bible Classes have recently been formed by Rev. Messrs. Harding of Waltham, Dr. Codman of Dorchester, Elliot of Roxbury, Emerson of South Reading, Storrs of Braintree, Oliphant of Beverly, Green and Sabine of Boston, and nearly in this order of time. We hope to be able hereafter to give more particulars respecting them from their respected Pastors. We know, likewise, that a considerable number of Bible Classes have recently been formed which use the reference Testament as their Text Book. We hope communications will be made by their Pastors as early as they judge it may be useful. We intend soon to gratify the wishes of several Clerical gentlemen in giving some more detailed remarks, respecting the formation, exercises, and advantages of Bible Classes, than we have room for in this Number. We are happy in being able here to present our readers with the Rev. Mr. JENKS's account of his Bible Class. After suitable deduction from his commendations of the Bible Class Text Book, his communication is able and judicious, and we should do injustice to our feelings if we omitted to state, that his expositions of Scripture to his Bible Class, which we have heard, were particularly luminous and highly interesting.

BIBLE CLASS IN BOSTON.

It is a pleasing circumstance, that the religious community are becoming more deeply impressed with the importance of providing instruction for youth during the period which elapses between childhood and adult age. To the reading of the Sacred Scriptures in the family, and the recitation of the catechism, there was obviously needed the addition of some system of religious education, which should occupy the mind and influence the heart, before the responsibilities of life should leave little time for reflection. There are many, it is known, who would think themselves degraded again to the rank of children, were they, at the age of fifteen or eighteen, to be questioned in that "form of sound words," which they began to know in the nursery.

But the word of God is ever fresh, ever authoritative, ever precious. "Wherewith shall the young man cleanse his way? By taking heed thereto," it is replied, "according to Thy Word." The formation, therefore, of Bible classes, must be hailed by every friend of religion and the rising generation, as an instrument, in the hand of God, of great moral influence and benefit to the community. Nor can it be regarded as any thing other than a peculiar blessing of his providence, that in Boston and its vicinity so many are associated for the purpose.

The first attempt to form these Classes was made among the youth of the congregation worshipping in Park-street. But it was soon found that, the vestry of the church would with difficulty contain the pupils. In this emergency it was suggested that it might accommodate several, were there formed a Class at the Mission-house. Some pious friends cherished the plan, and encouragement was soon afforded to give public notice of the intention. On the first evening about forty were met; they were provided with the Biblical Catechism of the Rev. Mr. Wilbur, and instructions commenced in the usual form contemplated in that valuable manuel.

By the blessing of God on these labours, the number of pupils on record has since amounted to one hundred and seven. They are met once every fortnight, and called upon to recite from memory, a portion prescribed at the meeting previous. Nor have we been without hope that already some durable benefit has resulted from the employment.

As there is little peculiar in the mode of instruction adopted at the Mission-house, it is deemed unnecessary to go into a more particular detail: but it would be unjust to close this brief sketch without expressing a sense of obligation to the labours of Mr. Wilbur, in furnishing to the most interesting and important period of human life an 'Introduction to Scriptural Knowledge,' in his very valuable "Biblical Catechism,"—affording not only hints on which a teacher may enlarge, but documents of infinite value, because drawn from the pure word of God—and conceived, not in words of man's wisdom, but "which the Holy Ghost teacheth, comparing spiritual things with spiritual." We cannot but wish these efforts good success.

LINES WRITTEN ON THE LAST DAY OF MAY.

How charming is the month of May?
 Which is *most charming*, night, or day?
 The air is like Arabia's gale;
 With music every woodland rings;
 In all my walks the robin sings;
 Sweet songster of the hill, and dale!

But when the sun shall close this day,
 Farewell to Spring! Farewell to May!
 To-morrow you may Summer call:
 The trees have all their blossoms shed;
 And embryo fruit comes in their stead;
 It comes to ripen and to fall.

The Autumn soon will change the scene;
 And brown will take the place of green;
 The winds will shake the forest round;
 The leaves in all directions fly,
 Like feathers fluttering through the sky,
 Till they find rest upon the ground.

But Autumn, though of much bereft,
 Has still some faded glories left:
 To Winter dreary none belongs:
 When earth is covered deep in snow;
 When ice forbids the streams to flow;
 Then boisterous winds are Winter's songs.

Julia! Your Spring will soon be past;
 Your Summer come; your Autumn haste;
 And age, life's Winter, chill your veins;
 The eye grow dim, the cheek grow pale;
 The teeth consume; the ringlets fail;
 And pleasures earthly, turn to pains.

But that which fades, and droops, and dies,
 Is not the object of the Wise;
 Let Julia seek a nobler good!
 The soul, nor age, nor death, destroys;
 But everlasting are its joys;
 When joys are sought and found in God.

P—y.

TO CORRESPONDENTS.

B. Y.—A.—F. and B. will be inserted. W. H. and T. have been received. In answer to inquiries we would state, that all the matter published in THE MONITOR, and not otherwise distinguished, is original.

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NO. 7.

FOR THE MONITOR.

MEDITATIVE HOURS.

By ceaseless action all that is subsists.
Constant rotation of the unwearied wheel,
That Nature rides upon, maintains her health,
Her beauty, her fertility. She dreads
An instant pause, and lives but while she moves.

COWPER.

ACTION is the soul of existence. The good effects, which result to society from the industry of its members, have been often, and worthily commended; while the sad realities, which have been experienced from indolence have been, from necessity, but too frequently lamented. Observation has taught us that the vices, which have disgraced and degraded our species, have been practised by that portion of the community, who have no fixed employment, and no determined rules of action. The voice of a thousand wretches has proclaimed in our ears that infallible truth, that "few know how to be idle and innocent." The impressive lessons, which have been inculcated from the prison-house and the scaffold, are sufficient to teach the pernicious consequences which follow from a life of indolence. The monitions, uttered in the plainest language from the black haunts of vice, which are too numerous in the community, relate, in the most convincing terms, the causes which have served to brutalize and degrade the human family. It requires no process of moral reasoning—no laboured arguments to prove to the conviction of our understand-

ings, that idleness and vice are concomitants. The experience of every man, at all conversant with the different individual characters, which compose the mass of society, has told him this. We would not be supposed to assert, that because a man is indolent, he is *necessarily* vicious; but we *will* say that idleness, for the most part, is the grand cause of that profligacy, and corruption, which spread wide their contaminating, and pestilential influence. I say to my readers, in view of what I have witnessed of the mischievous effects of a want of a worthy and useful occupation; I say to the youth of my beloved country, beware of the disastrous and lamentable consequences, which will almost inevitably be entailed upon you and your associates, by the formation and growth of indolent habits. We are accountable for the influence which we exert over each other. And sad will be the account of him who exerts an influence upon his fellow beings but to ruin and destroy. The miseries which may be the result of our pernicious example, will not end with our lives; but many future generations may suffer from their blighting influence.

Man is a social and an active being. Such is the constitutional frame of our natures, that almost unremitted employment seems necessary for the health of our bodies and the improvement of our minds. Indeed, it may be questioned, whether in our constitution, there is made any provision for the gratification of those propensities, which lead to idleness, without any infringement of those duties, which we owe to ourselves, to our fellow creatures, and to God. It is indeed believed that we may make the assertion, without any exposure to the imputation of falsehood, *that a state of idleness is a state of crime.*

Man is a social being. His duties are of a social nature. They extend to all those opportunities of doing good, both of a personal and relative kind, which present themselves at every step of his progress through life. Man is an active being. It may perhaps appear that the mind, by constant tension, may lose its strength and vigour. The bow should not always be kept bent if we wish it to retain its elasticity. The savage is too great a philosopher not to know this. But the subject of controversy should be whether *all* our actions should

not be of the useful kind. All our actions exert a moral influence either upon ourselves or others. They either yield us or others benefit, or they are occasions of mischief. If then, we can fix upon no set of actions which are absolutely *neutral*—which have no moral influence the one way nor the other, we must decide the character of the action from the effect which it produces. Now we believe it is rarely the fact that the actions of the idler are the sources of good; it will therefore follow that they are sources of evil.

Idleness is a vice, which appears under a multiplicity of forms, and under the greatest variety of disguises. There are those who profess idleness in its full dignity; who sleep every night till they can sleep no longer, and rise only that exercise may enable them to sleep again; who prolong darkness by double curtains, and who never see the sun but to tell him "how they hate his beams;" whose whole labour is to vary the posture of indolence, and whose day differs from their night, but as a chair, or couch differs from a bed. These are the true and open votaries of indolence, for whom she steeps her most soporific poppies, and for whom she weaves her thickest mantle of oblivion; who drag out their lives in a state of apathy and insipidity; and who are alike insensible to happiness and misery, renown and disgrace.

But idleness predominates in characters, in which it is sometimes little expected to exist; because it is a vice which rarely awakens attention or concern. Some indolent persons are always perplexed by the greatest hurry and bustle; always have so much to do that they cannot perform half they wish. They astonish the world with the boldness of their designs. They are ever in a state of preparation, laying plans, accumulating materials, and preparing for the main thing. But nothing must be expected from the workman, who is always in search of his tools. That painter never showed himself a great master who was preeminently curious about his brushes.

There are others, whose highest ambition is to be seen occasionally in good company; to talk familiarly with the most respectable; to be able to tell the freshest news; or relate the queerest stories; to be the first to introduce a favourite common saying; to gratify their circle with predictions of distinctions and favours from

those, in whose power it is to bestow them, and to prate with wonderful volubility concerning their own indifference in regard to them.

Upon the man, who is disposed to spend his time according to the dictates of the *strictest* economy, thousands are laying their contributions. He who has not decision enough to withdraw from their company, or to drive them away by cold indifference, must expect to pay a tribute of his time to the multitude; to the boaster, who blusters only to be praised; to the loiterer, who makes appointments which he never intends to keep; to the complainer, who whines only to be pitied; to the counsellor, who asks advice which he never intends to follow; and to the talker, who talks only for the sake of talking. Thus life is crowded by a host of invaders, whose conduct is fraught with the greatest mischief, and is generally followed by the most pernicious consequences. It is perhaps beyond our power to put ourselves in possession of our time, and rescue the day from this succession of usurpers. But some stop might be put to this unmerciful persecution, if all would seriously reflect, that whoever pays a visit, that is not desired, or talks longer than the hearer is willing to attend, is guilty of an injury which he cannot repair, and takes away that which he cannot give, the pernicious consequences of whose conduct not only continue through time, but stretch into eternity.

I have but one more view to give of this subject, and I will then take leave of my readers. I have spoken of indolence in its general moral influence. I might speak of its pernicious effects upon some of our religious institutions, when found to exist in those who should be most active in promoting their interests. The present is a day of religious efforts, and benevolent exertions. Many, very many, are now engaging in the most noble and useful enterprizes. But it is to be feared that there are many youth in our country who do not feel the warm and animating spirit of benevolence, prompting them to strenuous and liberal exertion. Let every youth in our land awake to his duty, and obey the imperious call which is made upon him. The activity or the indolence of the present generation, will tell loudly in its effects upon future ages. It is too late to be inactive. It is

too late to suffer ourselves to remain spell-bound by our already formed or growing habits of indolence and want of benevolent exertions. From one end of the community to the other let onward be the Christian's watch-word, and onward the reply. *B. Y*.

ANALOGIES BETWEEN THE KINGDOMS OF NATURE AND OF GRACE.

ESSAY No. VII.

For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. ISAIAH.

THE evangelical prophet had very clear anticipations of Gospel times. After describing the Messiah of Israel as a suffering Redeemer, and proclaiming the decree that He should see the travail of his soul and be satisfied, by becoming the author of justification to many perishing souls, Isaiah called for shouts of joy from the earth, and anthems of praise from the Gentiles for the blessings of the Gospel. He proceeds to use the language of the Gospel invitations, "Ho every one that thirsteth, come ye to the waters; and he that hath no money come ye, buy and eat, yea buy wine and milk without money and without price." While he proclaims the mercy of the Gospel, he predicts the success which should attend it. Through its influence many nations should flock to the Holy One of Israel. The manner and consequences of their being gathered to Christ are exhibited in the form of directions. They would seek the Lord and call on his name; they would forsake sinful ways and unrighteous thoughts, by turning to Jehovah; and thus obtain pardon and salvation. God's thoughts and ways, in thus reclaiming rebel worms are represented as infinitely above man's thoughts and ways.

He then adverts to the means which were to change the face of the moral world. To exhibit their influence, he traces a striking analogy in Jehovah's government of the natural and moral worlds. "For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may give seed to the sower and bread to the eater;" so is God's word which is published: "it shall not return unto him void; but it shall accomplish that which he pleases and shall prosper in the thing whereto he sends it." Analogies in the kingdoms of providence and grace will again occupy our attention.

FIRST; Snow and rain descend from above. Creatures have not the power to bring into existence a single flake of the one or a drop of the other. Even their knowledge of the existence of rain is not intuitive, but communicated. Nor could any adequate conception be formed of the change which cold produces upon water in converting it into snow and ice without personal knowledge. Inhabitants of the torrid zone have denied the existence of such phenomena because they had never fallen under their observation.

We have abundant evidence that the truths of God's word are from above. Their sublimity, purity, and utility, prove their origin divine. Nor would fallen man possess any correct knowledge of the divine perfections and government without a revelation. Just what God has been pleased to reveal of his character and will, we can know with certainty. Beyond the limits of this revelation, all is but conjecture. Because we may not understand the connexion of certain truths in revelation and their dependence upon each other, only proves man's ignorance, without militating in the least against those truths. What we know not now we may know hereafter. It becomes us therefore to receive the truths of God's word with reverence, humility, and gratitude.

SECONDLY; God sends his rain and snow in such countries, at such seasons, and in such measure as Infinite Wisdom sees best. In some countries rain is almost, and snow is quite, unknown. African deserts are continually scorched with a vertical sun; while under the tropic of Capricorn it rains nearly half the year. The periods at which rain and snow shall fall in this lati-

tude, and the quantities in which they fall are under the direction of him who sendeth rain on the just and on the unjust.

And is it not thus in the religious world. Has not God communicated the written revelation of his will to some countries and not to others? Has he not granted more copious supplies of revealed truths to some ages and nations than to others? As God has wise reasons for his government of the natural world, we cannot doubt his wisdom and goodness in the government of the moral world. Has not the giver of every good and perfect gift, an equal right to dispense the blessings of revelation and the blessings of common providence. unequally among mankind.

THIRDLY; God ordinarily carries on the operations of Divine providence through the instrumentality of secondary causes. For the production of rain and snow he ordinarily causeth the vapours to ascend from the earth, they are embodied in clouds, and when condensed fall in showers. One important purpose answered by the seas which he has created, is that they supply more moisture to the air for watering the earth. The uncommonly long and frequent north-east storms of some seasons probably originate from the ocean, and perhaps are increased by the vast bodies of ice floating from the pole to more southern latitudes. In the kingdom of grace we discover the use of instruments for the accomplishment of the Divine purposes. Though the prophecy came not in old time by the will of man, yet men were made the medium of Divine communications. Holy men of God spoke and wrote as they were moved by the Holy Ghost. Though Jehovah could make mankind know intuitively the truths of his word, he has seen fit to adopt a different course. And for the universal promulgation of the Gospel, doubtless he will continue to use the instrumentality of means. He will raise up men of ability and zeal for translating the Scriptures into all the languages of the earth. He will open the hearts and the hands of the Christianized world to extend the blessings of revelation to all the unevangelized parts of the earth. Many will run to and fro for the dissemination of Divine truth, till the knowledge of the Lord shall cover the whole earth as the waters cover the ocean's bed. Though

secondary causes are used, the efficiency of the Great First cause must not be overlooked.

FOURTHLY; There is a striking analogy in the influence of the snow and rain in the vegetable kingdom, and the influence of God's word in his moral kingdom. The prophet had a special reference to this salutary influence when he wrote this passage. "For as the snow and the rain water the earth and cause it to bud and bring forth, that it may give seed to the sower and bread to the eater, so is my word, it shall not return unto me void."

God is now astonishing us with the expressions of his goodness in the rapidity with which vegetation rises to maturity. Doubtless the wetness of the early part of the season has contributed to facilitate the growth of vegetation when the air became steadily warm. We may learn from this fact that Divine providence knows infinitely best in what manner and time to usher in the promised seasons of seed-time and harvest.

In thanksgivings to God we have frequent occasion to adopt the language of the pious Psalmist.—"Thou visitest the earth and waterest it; thou greatly enrichest it with the river of God, which is full of water. Thou waterest the ridges thereof abundantly! thou settlest the furrows thereof; thou makest it soft with showers; thou blessest the springing thereof." How delightful to behold Almighty Love, renewing the face of the earth! The cold blasts of winter have given place to the mild breezes of summer. The ground so recently bound in fetters of frost or covered with snow, is overspread with verdure. The boughs so lately bare and dreary are reclothed with foliage and beginning to bend and to blush with the fruits of summer. While we contemplate the influence of showers from heaven in renovating nature around us, let our prayers ascend to God that his word may be instrumental of renovating our souls, our families, churches, and congregations in this vicinity and throughout our land, and that it may bless all lands. The salutary influence of Divine truths, accompanied with the blessing of God on the soul are numerous and important. "Is not my word like as a fire? saith the Lord; and like the hammer that breaketh the rock in pieces?" "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise

the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes:" The word of God reveals the perfection of the Divine character, and shows our own meanness and vileness by contrast. It exhibits the strictness and spirituality of God's law, and convicts us of our aggravated guilt in violating that law. It tends to soften the soul into tears of penitential grief for sin, particularly when viewing the sufferings of him who died, the just for the unjust, as an offering for sin. Dear readers, have we felt the blessed effects of Divine truth in softening and refreshing our hearts with truly devout and holy affections? Have we received the ingrafted word with meekness? Have we as new-born babes desired the sincere milk of the word that we might grow thereby. Has it made us wise unto salvation, through faith in Jesus Christ?

The precepts of Divine revelation have a favourable influence on the family circle. In proportion as they are known and obeyed, domestic comfort is promoted. Husbands and wives live together as fellow heirs of the grace of life, and are mutual helpers of each other's faith and joy. Parents and children become mutual blessings. The family altar witnesses their devotions, and domestic quietness pervades their dwellings. They are bound together by the bonds of Christian affection on earth, and look forward with an humble confidence of a future reunion, which nothing can sever. When accompanied with the blessing of God it prepares the soil of human hearts for the right exercise of all the social, and benevolent, and Christian affections, and through the abundance of the heart multiplies the fruits of righteousness in the life and conversation. These same effects are manifested in the more enlarged circles of churches and societies where the precepts of the Scriptures have their natural influence. Plants of righteousness spring up in the garden of the Lord, through the influence of heavenly truth. Much fruit is produced to the praise and glory of God; some thirty fold, some sixty, and some an hundred fold.

The general influence of the Scriptures for changing the moral aspect of the world, deserves and demands our particular attention. It was the lively oracles of

God which distinguished the Jewish nation from idolatrous nations around them for many centuries. The change in the moral circumstances of many nations since the canon of Scripture was completed, has been entirely effected by its influence. Nations but nominally Christianized, are in circumstances incalculably more desirable than any Pagans, whether ancient or modern. The word of God has ever been an incorruptible seed for the use of those employed in cultivating truth and holiness in the world, and it has fed and nourished millions now in glory, and millions of others who through its influence are now ripening for glory. The unexampled efforts now making for the dissemination of the word of God, and for rendering the young intimately acquainted with its inestimable truths are characteristics of the age in which we live. They are auspicious omens for future ages.

FIFTHLY; Though the rays of the sun and the real agency of God is necessary, to cause the earth to bud and bring forth fruit, when watered with rain from above, yet God is accustomed to connect these things in the natural world. And he has assured us in the passage which we have used as our motto, that his word shall not return to him void. It shall accomplish what he pleases, and prosper in the thing whereto he sends it. He is accustomed to visit with the rays of the Sun of righteousness in a greater or less measure those places which he waters by his word. Notwithstanding the rage which has been manifested against his word, it has free course and is glorified. We have reason to rejoice that the time will come when his purpose of having revelation overspread the whole earth shall be fully accomplished.

Two or three reflections will conclude this Essay.

First; In view of the Divine benevolence displayed in the kingdoms of Providence and of grace, we infer our infinite obligations to be grateful to God. He has not left himself without witness that he is good and doeth good, in that he gives us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. In the kingdoms of Providence all eyes wait on him that they may receive their supplies. Nor is his goodness limited to Providence. Contemplate the overflowings of infinite love in the perfect gift of his holy word, to rea-

der a desert world fruitful in holiness. Through its influence behold the moral wildernesses of the earth budding and blossoming as the rose. What but hearts of stone can remain destitute of emotions of thankfulness!

Secondly; From our subject we infer, how vain the efforts of impotent men to frustrate the purposes of God either in the kingdoms of Providence or of grace. When God determines to water and fructify the earth, can worms of the dust close the bottles of heaven, prevent the descent of rain, or counteract its influence on the vegetable kingdom? No. The wheels of Providence roll on their course, undiverted and uncontrolled by man. Efforts to obstruct them are not only ineffectual, but they are criminal, and if persisted in must be ruinous. Nor can rebel worms effect more by opposing Divine purposes in the kingdom of grace. His word shall accomplish what he pleases, and prosper in the thing whereto he sends it. In the primitive age of Christianity, infernal malice, armed with human power could not prevent the mustard seed from extending its roots from city to city and its branches from province to province and from kingdom to kingdom.

Papal Rome could not thwart the purposes of God in the dissemination of the Scriptures. By the reformation they were extensively circulated. When infidelity reared its hideous head, threatening to annihilate the Bible, the purposes of God have rolled on undisturbed. Its impotent efforts against the truth have given rise to new, unexampled and successful efforts for the dissemination of the Scriptures and the preaching of the Gospel among many nations. And when the purposes of God shall waft the angel through the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth, and to every nation and kindred and tongue and people; a legion of devils cannot retard his progress. Omnipotence bears him, and all opposition is vain. But it discloses the moral temper and fits the vessels of wrath for destruction. Let all opposers to the spread of the Gospel, tremble at the thought of having the stone which was cut out of the mountain without hands, in its progress to fill the whole earth,—fall on them as enemies. On whomsoever this stone shall fall, it will grind him to powder.

Finally; from our subject we may learn that though secondary causes, and instruments *cannot* frustrate, they can *subserve* the purposes of God, both in the natural and moral worlds. Though exhalations from the earth cannot prevent the earth from being refreshed with rain, they can contribute to this object. Though men cannot effectually oppose the purposes of God which respect the spread of the Gospel, they can be used as the humble and honoured instruments of promoting it. Let us rejoice that we live at the period when the set time to favour Zion appears to be at hand; and that we are invited and permitted to lend our feeble influence for refreshing the moral world with the truths of Divine Revelation.—And while the dormant energies of the head the heart and the hands are aroused, and exerted, for evangelizing the world, we may rejoice in the immutable promise of God, “The liberal shall be satisfied and he that watereth shall himself also be watered. Let the young early form a habit of feeling and acting on this subject, as those on whom much of the honour may rest of ushering in that glorious period when the knowledge of the Lord shall cover the whole earth.

SELECT BIOGRAPHICAL SKETCHES.

NOAH.

“THE parents of this patriarch appear, even at his birth, to have considered him as an extraordinary personage, destined to perform eminent services. His father, probably inspired by the prophetic spirit, gave him the name of Noah; which signifies “*Rest or Comfort*.” foreseeing that he would bring comfort to his parents, and be a blessing to the world, and would be a type of that Redeemer who alone gives true rest to the soul! The subsequent life of this patriarch did not, as in the case of Cain, disappoint these parental expectations. In the midst of a corrupted age, he was not ashamed or afraid to avow his attachment to piety. “Walking with God,” and seeking that honour which cometh from him only,” he despised the scoffs of the impious. He did

not blush at a holy singularity, when those by whom he was surrounded renounced the principles and disregarded the practices of religion. Inspired with an ardent zeal, he was a "preacher of righteousness," and faithfully rebuked the ungodly. Though for this, he incurred their opposition and contempt, yet "he found grace in the eyes of the Lord." My readers, you admire this character—would you have imitated it had you then lived? Ah! when I see so much cowardice among Christians—when I behold so many, who instead of reproof, with Noah, vices, though sanctioned by custom and general practice, conniving at them by a criminal silence, or basely making compliances against which their conscience remonstrates—when I behold so few who are willing to stand alone rather than be conformed to the world, I am filled with fear that the greater part of us, had we then been upon the earth, would have partaken of the general destruction, rather than have "come out from the ungodly and been separate."

The faithful discharge of the duties of religion is attended by the consolations of grace. No wonder then that Noah often communed with God; enjoyed the tokens of his special favour, and by the manifestations of his love was abundantly compensated for the unkindness of men. God revealed to him his intention to bring the flood upon the world; pointed out to him the method of deliverance; and gave him the most minute directions for the construction of the ark. Noah was not daunted at the obstacles and labour he would have to encounter—at the contumelies and reproach he would have to endure. God had spoken—he knows that this God can sustain him—he believes the divine declarations—and hastens to obey. Behold him then commencing the ark, amidst the scoffs and derision of the multitude. They accuse him of folly, of enthusiasm, of madness. The steady purpose of his soul, and his firm faith in God, are unshaken, and he perseveres. Every step of its progress, every stroke of the hammer, call them to repentance, warn them to avoid the gathering storm. But they are unconcerned—they cast upon the building a scornful glance, and return with their accustomed avidity to their business and their pleasures. In proportion as it advances, he pleads with them with more earnestness—he ex-

horts, he beseeches, he supplicates—he points them to the mercy of God which is still offered—to his judgments, which are just ready to burst upon them. In the hurry of dissipation, and the festive scenes of gayety, all these remonstrances are forgotten; the pipe and the tabret banish them from their minds. The Lord removes one by one of the few pious who were upon the earth, except the family of Noah. Instead of considering them as “taken from the evil to come,” and regarding their departure as a signal to prepare for the divine judgments, they rejoice that they are freed from those importunate monitors who troubled their festivity. Some of every species of animals, conducted by the hand of God, and laying aside their natural ferocity and fear of man, flee to him as their protector, and enter into the ark; and Noah is informed that in seven days the work of desolation will commence. O! with what energy does he now woo them to flee to the asylum still open to them—with what earnestness does he intreat them to have mercy on themselves—in what solemn accents does he warn them—with what supplicating tears does he beseech them! They point to the unclouded sky, and consider him as a madman. His last invitation has sounded in their ears—his last warning has been rejected—he has entered with his family into the ark, and “the Lord has shut him in.” What imagination can conceive the scene which ensued! The skies are covered with blackness—the windows of heaven are opened, and the rain descends in torrents—the earth trembles, as the fountains of the great deep, bursting their strong enclosures, rise from beneath, to mingle themselves with the descending waters—universal nature shows signs of terror and alarm—the roaring of the affrighted beasts, as they flee for shelter—the screaming of the birds, as they in vain seek a place of refuge,—pale paleness on the cheeks of the scoffers, and cause their hearts to quake within them. The rivers rise above their banks, and the ocean, neglecting its ancient boundaries, rushes upon the land. The plains are already deluged, and the ark floats upon the waters. The shrieks and bitter cries of thousands rise to heaven—palaces, cities, all the monuments of human pride and splendour, lie buried in undistinguished ruin. The survivors flee trembling to the highest moun-

tains. Thither the vengeance of the Almighty pursues them—in the midst of their peril they view with envy, with self-reproach, with agony, the ark in which they had refused to enter, safely riding on the back of the swelling surges. They cry in anguish to him whose warnings they had despised, to assist them—they behold their dearest connexions borne from their sides, and swallowed up by the fury of the tempest. Before the last groans and shrieks of their companions cease, they themselves drop into a watery grave. Thus death and destruction advance till the highest mountains are covered, and the divine justice and indignation sit enthroned in terrific majesty upon the watery waste. Impenitent men, scoffers at religion, deriders of the children of God, do you not hear a voice in this event, which speaks to your hearts! Does it not proclaim to you in accents loud and dreadful as the thunders of heaven, that the patience of God has its bounds; that the infinite Jehovah will not forever be contemned by the ungodly; that unless they are melted by his mercy, he will at last dart forth his thunders and sink them in despair? Pause then at last in your course to ruin. If you are unmoved by our supplications, let the distractions, the horrors, the perdition of these unhappy men, preach to you, and warn you no longer to trifle with the Eternal—to sport with the vengeance of the living God. Hear their cries from the midst of the waters—hear their cries from the regions of despair,—and tremble at your danger. Say not, the mercy of God is infinite; we know it—your continuance in life proves it—the offers of mercy that he still makes to you prove it. But his justice, his hatred of sin, are also infinite. Turn then immediately to the Lord. Like these unhappy men, you have slighted his invitation, and braved his terrors; you have despised the means of grace, and the offers of salvation. God forbid that the parallel should ever be carried further! God forbid that it should ever be added, like them you were crushed by his vengeance! To prevent this, penitently return to him. Delay not this necessary work; for we cannot say to you that the patience of God will continue for one hundred and twenty years: we cannot even cry to you, You have yet seven days to enter into the ark. You have no certainty of an hour to come; to-morrow's sun may shine upon your grave; this may be the last

mean of grace vouchsafed to you. Neglect it not, as did these miserable men; "Despise not the riches of the patience, and the goodness, and long-suffering of God, lest you should treasure up wrath against the day of wrath, and revelation of the righteous judgment of God."

How different were the feelings of Noah from those of the multitude perishing around him! What a crowd of mingled emotions rushed upon his heart! Pity for a deluged world, and for friends and relatives who were involved in the common destruction—gratitude to God for his distinguishing goodness to himself and his family—terror at the displays of the divine power and justice—a full persuasion of the faithfulness of God, a firm confidence in his protection, and a sacred repose of the soul in him,—these were part of them.

The consecrated ark safely floats amidst the convulsions of the earth; for the providence of Him who "in his wrath remembers mercy," watches over it. The flood at length ceases, the dry land appears, and the ark rests on Ararat. Noah waits for the divine command before he leaves it, and at the direction of God comes forth from it in safety, after it has been his asylum for little more than a year. What a spectacle is presented to him! He sees the deserted plains strewed with the remains of those who had perished, and with the monuments of the awful consequences of sin. He recalls those seasons when he exhorted and prayed and wept for those unhappy men; and while he acknowledges that the Lord is righteous, he commiserates their folly and their doom. Recalling the special mercy displayed to himself, his heart swells with gratitude; and assembling his family around him, he rears an altar, and interrupts the universal silence by the warm effusions of praise and thanksgiving. Victims bleed, prefigurative of that Messiah on whom alone the hopes of all the generations of the pious were founded. Himself and his family were afresh consecrated to their Deliverer, and his protection and grace implored to guard them against dangers which they might still have to encounter. Learn wisdom from his conduct, you, who when delivered from some great peril, when rescued from some impending calamity, rush into the world to pay it your first homages, instead of bowing before him to whom you are indebted for every

mercy. Learn wisdom from his conduct, you who have no domestic altar; who have never, like Noah, in the bosom and in the name of your family, poured out your devotions before the Lord.

The Lord accepts the offering of the patriarch; establishes with him the covenant of grace, gives him a new grant of all the creatures, and engages that the earth shall no more be drowned for the sins of man. Of this last engagement the rainbow is made by God the seal and pledge.

Of the subsequent life of Noah, we know but little. He was occupied in the engagements of husbandry, in the instruction of his children, and in the offices of devotion. He had still causes of regret, for he soon perceived that sin is so deeply rooted in the heart of man, that all the waters of the deluge were insufficient to sweep it from the world. Before he closed his eyes upon the earth, he saw it again covered with vice, and polluted with idolatry. Alas! my readers, he saw the deep depravity of human nature in himself. Noah, who had faithfully admonished the old world, who had resisted the strongest seductions to sin, who had experienced the special mercy of God, and had often solemnly devoted himself to the service of the Lord, is next presented to us as lying drunken in his tent. The humiliating fact is simply related by the inspired historian, and we are left to form our own comments. Some have supposed, that not aware of the effects of wine, he was involuntarily surprised. But it can scarcely be supposed that he could be thus ignorant, after living six hundred years before the flood, in a period noted for its intemperance and dissipation. The circumstance is mentioned as a melancholy proof of human frailty. When we read such examples of frailty in the pious; when we see a Noah acting so inconsistently with the conduct of a long life: a David plunging into such guilt after such communion with God; a Solomon indulging in idolatry after so much wisdom from on high; a Peter denying his Lord after such warm protestations to him,—when we see such examples, what shall we say, my dear readers? Shall we justify their offence? Shall we be led to think lightly of sin? Shall we palliate our own offences by their example? Ah! thousands of souls now in hell, by thus abusing these his-

tories, have undone themselves. No; let us be led to exercise a holy jealousy over our own hearts—to feel our need of constant and renewed supplies of grace and the necessity of continual watchfulness and prayer, if we would be secure—not to be confident because we have triumphed over great temptations—and to live near to God.

While Noah was in this degraded situation, he was treated with impious irreverence by his son Ham, while Shem and Japhet displayed their filial regard for him. Awaking from his sleep, and inspired by the spirit of prophecy, he uttered that remarkable prediction in which the future destinies of nations springing from his sons were represented: “Cursed be Canaan; a servant of servants shall he be to his brethren; blessed be the Lord God of Shem, and Canaan shall be his servant.” It is not my intention in detail to show you the accomplishment of this prediction. It cannot however, but strengthen our faith in the divine oracles, to observe briefly how perfectly it corresponds with the records of history. Does Noah declare that Canaan shall be in subjection to his brethren? See the Canaanites subdued by the Israelites, the descendants of Shem; see the inhabitants of Syria, Tyre, and Carthage, who also sprung from Canaan, subjugated by the Greeks and Romans, the descendants of Japhet. “There never,” says Joseph Mede, “has been a son of Ham who has shaken a sceptre over the head of Japhet. Shem has subdued Japhet, and Japhet has subdued Shem; but Ham never subdued either.” It is declared that God will in a peculiar manner be the God of Shem; the majority of true worshippers, till the coming of Christ, were among his descendants; and from him, according to the flesh Messiah sprung. Is Japhet to be enlarged? he was the progenitor of more than half the human race. Was he to dwell in the tents of Shem? Under the Greek and Roman Empires, and in subsequent ages, his offspring possessed that authority and dominion which had formerly belonged to the children of Shem. I repeat it—I only glance at these points. It would be easy, did our time permit, to show that all nations and ages concur in verifying this prediction, and that it is indeed, in abridgment, the history of the world.

After surviving the flood three hundred and fifty years and seeing the world again peopled, Noah sunk into the grave."

SELECT SENTENCES.

A Man's best monument is his virtuous actions. Foolish is the hope of immortality and future praise by the cost of senseless marble. *That can only report thee rich; but, for other praises, thyself must build thy monument alive, and write thy own epitaph in honest and honourable actions.* Every man's heart is a tomb for the well behaved, and every man's tongue writeth an epitaph to his memory.

What is man to the whole earth? What is earth to heaven? What is heaven to its Maker? I will admire nothing in itself, but all things in God, and God in all things.

It is a fearful thing to sin; yet worse than the worst to boast of it. If, therefore, I cannot avoid sin, because I am a man; yet I will avoid the delight, defence, and boasting of sin, because I am a Christian.

If the sun should rise but once upon the earth, I doubt not every man would be a Persian, and fall down and worship it; whereas now it riseth and declineth without any regard. Extraordinary events each man can wonder at: but I will learn to note God's power and wisdom and give him praise for both, in his ordinary works; so that those things, which are but trivial to the ignorant, shall be wonders to me: and that, not for nine days, but forever.

The proud man hath no God; the envious man hath no neighbour; the angry man hath not himself; What good is it, then, to be a man, if he be either wrathful, proud, or envious?

The rich man hath many friends; although in truth, riches have them and not the man. As the ass, that carried the Egyptian goddess, had many bowed knees, yet not to the beast, but to the burthen.

A good man must not be like Hezekiah's sun, that went backwards; nor like Joshua's sun, that stood still; but like David's sun, that, like a bridegroom cometh out of

his chamber, and as a champion rejoiceth to run his race.

FOR THE MONITOR.

"Our doubts are traitors ;
And make us lose the good we oft might win
By fearing to adventure."

To young men and women who are about to enter the busy scenes of life, it is of immense importance to cultivate a rational independence and decision of character. By independence, I mean not that spurious quality so common amongst us, which is the offspring of pride ; but that consciousness of importance, that unyielding habit of self-reliance, which forms the most congenial soil of virtue, and the spring of every worthy and generous action. It is an independence of feeling and of action ; which, compatible in all respects with, and almost indispensable to the Christian character, while it fits the mind for the noblest sentiment of humanity and friendship, gives to its efforts a force and brilliance, that like the lightning's flash, irresistibly strike our notice, and pave the way to the very citadel of human excellence. A habit of an opposite kind,—a constant dependence on others for any thing of a moral, intellectual, or physical nature, is a direct forfeiture in a measure, of a man's dignity and freedom, and sinks him to perpetual degradation. He is the butt of the idle and profane, and the sport of the elements.

That kind of decision, which I would wish to illustrate is founded in part on this independence ; and suffers not a man, after conceiving some great or benevolent enterprize, to linger and hesitate ; to resolve and repent, and perhaps abandon his pursuits in despair. It carries him forward neither blindly nor rashly ; but with a steady, inflexible determination, that makes the accomplishment certain, and causes ignorance and folly, envy and malice to hide their heads. Independence and decision are usually combined, and may be either virtuous or sinful according to the temper of the heart. They always excite interest and command respect, even in a

character the most flagrantly wicked. The picture of Satan in Milton's *Paradise Lost*, though exhibiting nothing which a moral principle would approve, excites an interest that baffles the most vivid description. Bold, independent, and decisive, he is not bewildered in dubious hesitation about the pursuit of his purpose. With a fortitude unbroken he supports what cannot be remedied,—exerts an energy that knows no remission, and exhibits the exalted characteristics of a mind, immutable amid change; magnificent in ruin. While he makes allies of every surrounding object, he seems often to gather energy from the very plans laid to frustrate his designs.

Real history, while it tells us that the powers of man are equal to his boldest conceptions, represents all the most splendid achievements of the past, as the effects of such decision. Does Cromwell usurp the throne of England? he wills it. Does Charles XII. fill the heart of Europe with dismay? he wills it. Does Buonaparte with giant strides trample over nations and bandy them at pleasure? he wills it. Setting the rocks, shoals, and dangers of life at defiance, he committed his bark to the winds and rode in triumph. Did Howard reform the prison discipline of Europe? he willed it. Did Roger Bacon, and Wickliffe, and Buffier, and the early reformers, like Moses on Mount Pisgah, behold in prospect the promised land of science and religion,—they put in requisition their own powers, and *began* the march, which has since astonished the world by its array of splendour.

The name of Washington suggests whatever is sublime to conceive or possible to execute. To aid in him the growth and expansion of this quality,—virtue conspired with the ambrosia of the camp; and these ingredients in concert perfected in the cabinet an elevation of character, which has perhaps been unexampled in the annals of mere humanity.

What, it may be asked, are the means by which this quality receives its germ and nourishment? All surely, are not heroes, statesmen, or reformers; neither are all alike affected by the objects and scenery around them—as the winds that wreck the elements of heaven, often pass unheeded and harmless over the vallies.

Though this quality doubtless has some relation to our physical nature, and the original structure of the mind,

yet it may be in a measure created by effort, and greatly modified by circumstances. To nourish and make it the most useful, we ought to keep steadily in view the objects of our present existence, and the relation of our conduct to our future destination. We should feel that we have an individual character to sustain, and great objects to accomplish; that the solicitations of vice and folly are to be met with a prompt and decided refusal, and that when duty calls, no time remains for hesitation. Above all, while we act with this kind of independence, in relation to our fellow creatures, we should maintain a constant habit of reliance on the Holy Spirit for his aid and encouragements; without this we can do nothing,—we are nothing. It was by looking to the Holy Spirit for aid, that Paul was enabled to go forward in the face of danger and of death, exclaiming, “None of these things move me.”

Whoever has taken only a limited view of the capabilities and relations of man as a social being, cannot have failed to observe the dignity and worth conferred upon character by this combined quality, of which I have been speaking;—and to feel its importance, both to males and females,—especially when about to take an active part in the drama of life. It is a quality, which puts all the possibilities of human nature within their reach, and to which the world pay a willing and universal homage. Without it, we are exposed to be duped by the flatterer, to be mocked by the scorner; we can have no solid basis of character;—our character can deserve no respect.

A

FOR THE MONITOR.

SKETCH OF TECUMSEH,

The Indian Chief who headed the Western Indians during our late war, and incited them to active hostility against the United States.

MEN glow with enthusiasm while contemplating the events and circumstances connected with the life of Po-

cahontas; we yield unreserved homage to the affection and heroism of Milla Francis; we almost pay the incense of adoration to the pure spirit of Logan, and are arrested with astonishment at the bold, artful, and persevering plans of Philip; but in view of Tecumseh, our conceptions assume a vividness and grandeur, excited by no other character developed in the history of our country. Having a form of the most exact symmetry, rising to the height of nearly seven feet;—gifted with powers of action and thought sufficient to comprehend and properly adjust the resources of a nation, regulate its armies, and dictate their movements; and, at the same time breathing a sarcastic, but irresistible eloquence that seemed to shake the forest with terrors,—he traversed the wilderness of two thousand miles, in order to excite contempt at all improvements of civilization among the natives, and rally them to battle. The grand theatre of those achievements that immortalized his name, was the country west of the Ohio,—particularly where his forces closed with the troops from Kentucky. That engagement, for its heroic display, and warlike enterprize, was one of the most memorable recorded in history. It was probably the pivot on which turned the peace and subsequent prosperity of our western country.

Tecumseh, with his forces, came to the engagement with a determination to conquer or die on the field. Notwithstanding the continual roar of muskets, yells of savages, shrieks and groans of the dying, his thrilling voice, like that of the arch fiend among his compeers in Milton's Paradise lost, was heard distinctly by all parties, animating and encouraging his men to continue the conflict, with a determination of purpose worthy their cause, their fathers, and their nation,—or, with a bitterness of reproach and indignation sufficient to wither the nerves of common natures, charging them with the cowardice and effeminacy of civilization.

The time arrived when a scene of deeper interest was to be developed. Colonel Johnson, from Kentucky was the great object of Tecumseh's revenge. But when with unexampled desperation, he forced his way, with uplifted hatchet to lodge it in the head of the Colonel,—the expressive and commanding features of the Kentuckian suddenly excited in him a momentary pause; at that

instant the Colonel leveled a pistol at his breast, and closed the battle;—for, no sooner was the voice of Tecumseh silent, than the savages fled in all directions, leaving the field to the triumphant and entire possession of the Kentuckians. Thus, in a moment, the storm, which had long been gathering, and threatening to deluge the country in human blood, was dissipated by one of those sudden and unforeseen events, that instantly decide the fate of nations, and baffle all the conjectures of human intellect.

The public and private movements of Tecumseh displayed talents of no ordinary kind. The qualities requisite for a savage law-giver and military commander, he possessed in an eminent degree, combining a kind of intuitive genius to conceive the greatest designs, with a courage and activity abundantly adequate to their successful execution. Had such a chief been continually at the head of the Indians, to oppose the settlement of our forefathers, it is not improbable but this country would have continued till the present time a wilderness. His ineffable contempt for every thing pertaining to civilization, his conscious and undisputed power to command and unite the affections and respect of all tribes, his unparalleled success in warlike achievements,—present something which a savage might admire and applaud;—but, for the interests of humanity, we should wish to see but one such character on the long catalogue of a thousand ages. The dazzling and specious glare of intrepid action, is apt to allure and captivate the youthful mind; but we ought to reflect, that courage and action not bearing the image of religion, deserve no approbation.

Tecumseh, we can readily conceive, had he been converted and made fully acquainted with the whole system of Christianity, would have become a second Paul. Like every other Indian, he had a soul which must be happy or miserable in eternity. But through life he acted with no regard to law, justice, or humanity; he conceived and entered upon the execution of his designs as it were *alone*, without sharing the guilt with others; he harboured the passions of a fiend in his bosom;—he fell, as all the enemies of God sooner or later must fall—and has gone to his own place. A.

SELECT SCRAP OF NATURAL HISTORY.

ORANG OUTANG, or *oran utan*, in the Malay language, is said to signify *wild man*, or *being of intelligence*. The specimens of this animal which have been brought into Europe were mostly young individuals, seldom exceeding three feet in height; but it is alleged, that when they have attained to maturity, they equal, or even surpass man, both in stature and strength. The body is thinly sprinkled with hairs of a rusty brown, and scarcely an inch long; the ears, hands, and feet, nearly resemble those of man; and, indeed, the whole external appearance approaches more than that of any of the ape tribe to the human form. There are several points of difference, however, in respect both of external and internal structure, such as the marked disproportion between the length of the arms and thighs; the greater flatness of the nose; the smaller interval between the eyes, and the greater between the nose and mouth, than in the human countenance. The form of the feet, too, is very dissimilar, the toes of the orang being much longer, and the great toe farther separated from the others; the thumb likewise is much smaller, and the palm of the hand longer and narrower.

The orang outang inhabits the deserts of interior Africa, Madagascar, some parts of the East Indies, and particularly the island of Borneo. In its wild state, it subsists principally on fruits, haunting the forests of lonely regions, and making its resting place on trees, where it is secure from all its enemies except serpents. A full-grown individual is seldom taken alive, especially as they usually roam in companies, and armed with thick clubs, with which they hesitate not to attack the fiercest opponent. In the woody regions, on the banks of the Gambia, they move in very extensive bands, headed by the larger ones, and betray much petulance and malignity. Their habitations composed of plants and branches of trees, so thickly matted as to exclude the vertical rays of the sun, have been found in some of the woods; and the ground was observed to be beaten smooth about the

paths and dwellings. Gemelli Carreri informs us, that when the mountain fruits are exhausted, these apes frequently descend to the sea-coasts, to feed on shell-fish, particularly on a large species of oyster, which commonly lies on the strand with its shell open. Fearful, however, of its closing on their paws, they introduce a pretty large stone between the valves of the shell, and then drag out its contents, and devour then at leisure. Their characteristic proneness to imitation, and their susceptibility of learning lessons, render it sometimes difficult to discriminate between those traits of their conduct which result from original, and those which are the consequence of acquired habits.

M. Grandpré, a French naval officer, relates many surprising anecdotes of a female orang which he saw on board a slave-ship. It was bred to heat the oven, remove fallen embers, and assist in navigating the vessel, mounting aloft, and descending on deck, with more alertness than any of the ship's company. Notwithstanding its acquirements and social dispositions, which rendered it a general favourite, the mate treated it with such marked cruelty, that it at length obstinately refused all manner of food, and died of hunger and a broken heart.

Father Caubasson had so won on the good graces of a young orang outang, that whithersoever he went, it was desirous of accompanying him, insomuch that when he had to officiate on Sunday, he was obliged to confine it. On one occasion, however, it had contrived to make its escape, and silently mounting on the sounding-board, lay perfectly quiet, till the sermon commenced. It then crept to the edge of the board, and, overlooking its master, counterfeited all his gestures in so grotesque a style, as to excite the risible faculties of the audience. The preacher, surprised and confounded at such unseasonable levity, had recourse to reproof, but without effect, when redoubling his vociferations, the mimic continued to act his part with such ludicrous accuracy, that the congregation gave way to loud and reiterated laughter. A friend now stepped up, and explained the adventure, when the good humoured Father found no small difficulty in preserving his own gravity.

THOUGHTS ON ELEMENTARY PRINCIPLES OF NATURAL PHILOSOPHY.

SELECTION ON ACOUSTICS.

ACOUSTICS, or the science which treats of the nature and laws of sound, has considerable claims upon our attention.

In an open space, and through a serene atmosphere, sound is generally propagated in all directions, from the sonorous body. Sounds, even the most powerful, when thus transmitted freely through the air, diminish rapidly in force, as they depart from their sources, and, within moderate distances, wholly die away. What law this diminution follows is not yet ascertained; and is indeed, in the present state of acoustics, incapable of determination. We can at present estimate the force of sounds by the ear alone; an instrument of comparison, whose decisions on this point vary with the bodily state of the observer, and whose scale expresses no definite relation but that of quality.

Though sound has in general, at its origin, a tendency to diffuse itself in all directions, it is sometimes propagated more forcibly in one direction than in others. A cannon seems much louder to those who stand immediately before it, than to those who are placed behind it. The same fact is illustrated by the speaking trumpet; the person towards whom the instrument is directed hears distinctly the words spoken through it, while those who are situated a little to one side, hardly perceive any sound.

Sound is, in a great measure, intercepted by the intervention of any solid obstacle between the hearer and the sonorous body. Thus, if, whilst a bell is sounding, houses intervene between us and the bell, we hear it sound but faintly, compared to what we do after having turned the corner of the building. From this fact, sound would seem to be chiefly propagated in straight lines. If, however, we speak through a tube, the voice will be wholly confined by the tube, and follow its windings, however tortuous; yet we are not from this to infer, that

air is the only medium through which sound can be transmitted. Various other bodies, both solid and fluid, are excellent conductors of sound.

If a log of wood is scratched at one extremity with a pin, a person who applies his ear to the other end will hear the sound distinctly. The trampling of horses, too, is heard at a much greater distance, by applying the ear to the ground, than by listening to the sound conveyed through the atmosphere. Several other instances of sound being transmitted through solids, will be mentioned before the conclusion of this article. Liquids are, in like manner, good conductors of sound. Mr. W. Arderon caused three persons to dive under water about the depth of two feet; in that situation they heard distinctly what he spoke to them. We are informed by professor Robinson, that, by plunging his head under water, he heard at the distance of 1200 feet, the sound of a bell which was rung in the same medium. The cause then why sound is interrupted by the interposition of solid bodies, is not that the body so interposed is incapable of conducting sound, but that sound does not readily pass from one medium to another.

When a piece of ordnance is fired at the distance of some miles, a certain number of seconds intervene between seeing the flash and hearing the report; the sound of the cannon has therefore occupied this number of seconds in travelling, through that distance. Philosophers have endeavoured by an attentive observation of such facts, to determine the rate at which sound travels through the air. The mean result of these observations gives to all sounds, whether loud or weak, a velocity of about 1130 feet in a second of time. This velocity remains unchanged by those variations in the density of the atmosphere which the barometer indicates, but is increased by an elevation of temperature. The time which elapses during the transmission of sound to any moderate distance through solid bodies, is so minute as not to have been ascertained by any direct experiments.

The facts which might be adduced to prove that an impulse is communicated through the air by sounding bodies, are innumerable. The agitation which the explosions of artillery produce in doors and windows is fa-

miliar to the most inattentive observer. Any person who has listened to the sound of an organ, must have perceived, that when the instrument was giving its deeper tones, the seat on which he was placed vibrated. The same fact is illustrated with respect to weaker sounds, by the discovery of Dr. Wallis, that if near a stretched musical string we sound on any instrument a note in accord with that of the string, the string will vibrate and give the same sound.

If, when artillery is fired at a distance, the particles of dust which float in a sun-beam are inspected with a microscope, they will be seen agitated at the same instant that we hear the explosion; and we are informed by a literary gentleman, that he has observed similar agitations in cobwebs. The impulse by which these bodies are affected, must therefore be propagated through the air with a velocity exactly equal to that of sound. The same coincidence cannot be exactly traced in solids, as these bodies transmit both sound and an impulse with such celerity, that the time which elapses during the transmission of either has not yet been estimated. In order to complete this analogy, it is only required that we should be able to prevent the transmission of an impulse without changing the physical properties of the medium. This we can do in one case only: Let a person draw a string tight over his ears, and let another stretch the string, and suspend a watch to the remote end of it, the sound of the watch will be heard by the person over whose ears the string passes; if now the string be gradually relaxed, the sound becomes by degrees weaker, and ultimately imperceptible.

From these analogies we must conclude, that the propagation of sound depends entirely on the transmission of an impulse which sounding bodies communicate to the surrounding medium.

In reviewing the whole process which takes place in the production of sound by a sonorous body, till it makes an impression on the organ of hearing, we perceive its several steps depending solely on some motion accompanying each of them, and essential to it. From all this the inference is irresistible, that sound is merely a motion originating in the sonorous body, and communicated from it through the intervening medium, to the interior

parts of the ear; and that hearing is merely a sensation produced by the consequent affection of this organ. We have thus endeavoured, by a regular induction from the phenomena of sound, to discover its nature; a mode of procedure which is not only the most legitimate, but also the best fitted to give a distinct view of the present state of Acoustics, and of the evidence on which its theory is established."

REFLECTIONS ON THE FOREGOING.

IN view of the theory of sounds and the manner in which the vibrations of the air act upon the tympanum, or drum of the ear, we may well admire the wisdom of Him who adapted the organs of hearing to impulses which should reach them. Yet after the most critical examination of the media which contribute to the sense of hearing, what is it that hears? Not that transparent membrane which receives the impulses of air, and vibrates with them. This no more hears than the parchment in a drum head. Not the cavities of the head near it, which but echo the vibrations, There is an invisible and indescribable something, somewhere within, to which the consciousness of hearing belongs. Yet this spirit in man which goeth upward, is not, by the senses, distinguishable from the spirit of the beast, which goeth downward. How the disembodied spirit will receive impressions like those of hearing we know not. No doubt its sources of pleasure or of pain from something like the sense of hearing, will be incalculably increased. While in the world most persons are susceptible of pleasure from the harmony of musical sounds; with some it is otherwise. To immense numbers of intelligent moral agents in another state of existence, the revolutions of numberless systems of material worlds, may be a harmonious concert, imparting raptures as much more intense than any earthly concert, as the objects are more numerous and vast. On the other hand to some conscious spirits untuned by sin, "the music of the spheres," may seem horribly discordant. From circumstances so awful, let us all pray and strive, for deliverance. Let us seek to understand, and relish the harmony of the Divine dis-

pensions here, and we shall inherit the harmony of heaven hereafter.

The foregoing article was inserted in this number of *The MONITOR*, partly to introduce to our readers with more effect, the following very interesting and pious letter from Mrs. P.— of R.— to Miss B.— of Boston. The writer is the widow of a distinguished clergyman and the mother of one whom God has honoured as an eminent instrument of building up Christ's kingdom in the world.

DEAR MISS—

ALTHOUGH you are almost a total stranger to me, as I have had but only one short interview with you, yet as I trust you are a child of God and participating with me in the same privations and trials, I cannot forget you, and the sympathetic feelings of my heart constrain me to attempt to communicate something for your relief under the grievous malady with which you are oppressed. I have fully experienced the infelicity of deafness, and trust learned something of the benefit which may be derived from it. My hearing was injured when a child, but in a small degree. It was not noticed by my particular acquaintance until I was more than twenty years of age;—then, as I found the malady increasing, I was induced to use means to prevent it which proved very unfavourable and injurious to my hearing. But before this I had suffered much from anticipation of the threatened evil; my proud spirit recoiled at the idea of deafness,—the mention of the word would thrill through my frame, and I termed the ringing in my ears the funeral dirge of all future enjoyment in life. It was indeed the principal means of weakening my attachment to the world, and constraining me to turn my attention to religion. Surely then it was in this instance productive of good. Since I have experienced the reality of deafness I have found it to be exceeding grievous, and much has it drawn into exercise the proud rebellious spirit within me. It appeared to be an evil from whence no possible good could be derived. Yet, after all my perverse mur-

murings under this cross, I was at length compelled to acknowledge that God was wise and gracious as well as just in thus afflicting me. I was naturally exceeding proud, and I know of no natural defect more humiliating than deafness. It gives us a singular awkward appearance in company. Some cannot, and few are willing to make the effort to converse with a deaf person. When several are in company a loud speaker interrupts the conversation of others, so we must be contented to remain unnoticed; sit by ourselves, and keep silence. This is trying and mortifying to pride. Deafness often puts our patience to trial and by degrees exercises and strengthens it. Deafness rebukes an idle vain curiosity to which we are naturally prone. We often hear a sentence or two of what we much wish to hear the whole, but must repress the desire however painful it may be. Well then my friend, if deafness mortifies pride, strengthens patience by frequent exercise, checks and in time subdues an idle curiosity, we are so far gainers. We are much excluded from the world and deprived of the pleasure and sometimes the benefit of conversation: all conversation is not beneficial, but many times injurious, and we may be gainers by not hearing and joining in it; and we are exempted from many temptations to indulge unprofitable conversation which we should experience if we enjoyed our hearing. And finding how difficult it is to converse *well*, to derive good to myself or communicate good to others, does much to reconcile me to deafness. Being excluded from society, we are compelled to think—to commune with our own hearts and acquire self-knowledge. This is beneficial. But you find it most grievous to be deprived of hearing the preached word, and joining in social prayer. Truly this is grievous and distressing indeed. But our compassionate high Priest, who is tenderly touched with a feeling of our infirmities will not suffer us to be losers by these privations. He will himself be our teacher,—explain and apply his precious word to our hearts in a sweet and powerful manner far superior to the best of human teachers. He too will cause his Spirit to dwell in our hearts, as a spirit of prayer and supplication, and help and constrain us to pray more and more frequently. I doubt whether the Christian ever gets so near his God

in social as in secret prayer. But almost all our prayers are secret, for we (at least) do seldom hear a prayer. It is comparatively easy to follow another in prayer, but we must form our own prayer, and I think I experience the benefit of it. I have indeed many years been gaining experience under the trial of deafness, and truly my dear I can say, "it is good for me that I have been afflicted,"—afflicted in this very way and made to bear the very identical cross which I most of all dreaded. This has not been my only cross. I have had many heavy afflictions with it,—many severe inward conflicts in union with temporal trials. My life has indeed for the most part been a life of sorrow and suffering. But my God has sustained me, and even to old age has he carried me and blessed be his name I have found him to be a rock, a refuge, a strong tower and deliverer. My dear fellow sufferer, after long trust I commend all the ways, the dealings, and dispensations, of this blessed, faithful, almighty helper of poor sinners. Though perhaps for years you may follow him weeping, and by a way you knew not, yet in due time he will help you to follow him rejoicing. His dispensations now toward you are wisely calculated to fulfil the best desires of your heart; subdue the power of indwelling sin and strengthen, settle, and establish you in the divine life. Faith is a precious grace. It is the weakness of faith which keeps us poor and lean in every other grace. Let us labour and strive for the attainment of more precious faith in the Son of God. All our springs are in him. We can do all things through Christ's strengthening us. To his faithful care and infinite love, I commit you.

Your sympathizing friend, G. P.

BIBLE CLASSES.

Under this head we have only room to state that very pleasing accounts, of the utility of Bible Classes were given to the General Association of Massachusetts, at their last meeting. A deep conviction of their importance for subserving the interests of Zion, was felt. New Classes have recently been formed by Rev. Messrs.

HOLMES of New-Bedford, **HEMMENWAY** of Wareham, **HUNTINGTON** of North-Bridgwater, **HITCHCOCK** of Randolph and **SPRING** of Abington. These are increasing in numbers and in the interest which they excite.

MISSIONARY INTELLIGENCE.

WHILE such interesting results have attended missionary efforts in Africa, Asia, the Islands of the Pacific, and the Western wilderness, and while new fields are white ready to harvest, we are pained that there should exist the necessity for exposing that criminal apathy respecting the spread of the Gospel which yet extensively prevails. When will those who profess to repose all their hopes on Christ, awake to feel the obligation of his command? "GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE." Let the young begin early to feel and to act like Christians. We are happy to learn that the reinforcement to the Sandwich Island Mission has been spoken 72 days out and all were well. Intelligence from the Palestine missionaries recently received makes it probable that they are now upon the ground once wet with the tears and blood of Immanuel.

SELECT ANECDOTES OF WHITEFIELD.

NAUTICAL SERMON.

WHEN Whitefield preached before the seamen at New-York, he had the following bold apostrophe in his sermon.

"Well, my boys, we have a clear sky, and are making fine headway over a smooth sea, before a light breeze, and we shall soon lose sight of land.—But what means this sudden lowering of the heavens, and that dark cloud arising from beneath the western horizon! Hark! Don't you hear distant thunder? Don't you see those flashes of lightning? There is a storm gathering! Eve-

ry man to his duty! How the waves rise, and dash against the ship! The air is dark! The tempest rages! Our masts are gone! The ship is on her beam ends! What next?"

It is said that the unsuspecting tars, reminded of former perils on the deep, as if struck by the power of magic, arose with united voices and minds, and exclaimed, *Take to the long boat.*

HISTRIONIC PREACHING.

Mr. Whitefield displayed in his boyhood great theatrical talent; and when afterwards called to the ministry of the Gospel, he indulged in an histrionic manner of preaching, which would have been offensive, if it had not been rendered admirable by his natural gracefulness and inimitable power. Remarkable instances are related of the manner in which he impressed his hearers. A ship builder was once asked what he thought of him. "Think!" he replied, "I tell you, sir; every Sunday that I go to my parish church, I can build a ship from stem to stern under the sermon; but were it to save my soul, under Mr. Whitefield I could not lay a single plank." Hume pronounced him the most ingenious preacher he had ever heard, and said it was worth while to go twenty miles to hear him. One of his flights of oratory is related on Mr. Hume's authority. "After a solemn pause, Mr. Whitefield thus addressed his audience; 'The attendant angel is just about to leave the threshold, and ascend to Heaven; and shall he ascend, and not bear with him the news of one sinner, among all the multitude, reclaimed from the error of his ways?' To give the greater effect to this exclamation, he stamped with his foot, lifted up his hands and eyes to heaven, and cried out, 'Stop, Gabriel! stop, Gabriel! stop ere you enter the sacred portals, and yet carry with you the news of one sinner converted to God!'" Hume said this address was accompanied with such animated, yet natural action, that it surpassed any thing that he ever saw or heard in any other preacher.

SELECT HYMN,

*Supplicating the summer smiles of Heaven on the labours
of husbandry.*

LORD of the earth, and seas, and skies,
Thou Sovereign source of all supplies ;
Now thy preparing hand employ,
Our hearts to fill with food and joy.

Let not deserved wrath destroy
Our high-raised hopes of harvest-joy ;
Thy care o'er ev'ry crop extend,
And all our fruits of earth defend.

May ripening suns, and fertile dews,
Their genial influence diffuse ;
And each kind element combine,
Our hearts to cheer with corn and wine.

Lord of the harvest, thee we own :
Pour an abundant blessing down ;
Say, as in ancient days, " I'll give
More than your garners can receive."

Ye sons of need, with fervor pray,
To see a blest in-gathering day ;
Then shall our joy-inspiring lays
Shout harvest home, in songs of praise.

And while we plead for earthly bread,
That ev'ry creature may be fed,
O let eternal thanks be given
For Christ th' immortal bread of heaven.

TO CORRESPONDENTS.

W. H. and N. C. will be inserted ; Ich.—C-b-e —A homo,
and several pieces without signature are received. We repeat
the request that each writer for the MONITOR, would adopt
a signature. Several Gentlemen who have liberally subscribed
for our work, to be gratuitously distributed as premiums for
the older pupils in Sabbath Schools, will accept our thanks.

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FOR THE MONITOR.

THOUGHTS ON THE MORAL LAW.

THE Moral Law is a law of Jehovah. Most of its precepts are printed on the open leaves of the book of nature. They are engraven as with the point of a diamond, on the hearts of intelligent creatures. This book of nature, being disregarded by the fallen angels, has doomed them forever to deplore their violations of its principles. As the inhabitants of the ancient world would not attentively peruse it, their moral sense became exceedingly corrupt, and allowed them to commit the most atrocious crimes. Superstition, and gross impiety reigned triumphantly among them. Even their best men, though Heathen moralists and philosophers, were guilty of idolatry; and by all their moral exertion, only "glanced a thought half way to God."

In this period of unutterable wretchedness, God made a revelation. He made it amidst those thunders, which shook mount Sinai; and spoke the awful greatness of the Lawgiver. Never had there before been a scene of such sublimity—a scene only to be compared with that, when the trumpet of Jehovah shall blow a final blast, wake slumbering nations, and bring to judgment all the myriads of intelligent creatures! Struck with its awful grandeur, the trembling hosts of Israel fled. To Moses, who was enabled to draw near and ascend the mount, and see a glimpse of his majesty and glory, God gave the decalogue.

In this is contained the essence of the moral law—or law of infinite excellence. How strange, how unaccount-

able it is that mankind should disregard its injunctions, while they highly esteem those laws by which flourishing nations are governed! The most admirable human laws, which are not founded on the moral law, are comparatively unworthy our notice; and even those, which have this law for their foundation, almost sink into insignificance before it. As the vapour of morning, emanating from the earth, becomes less and less visible while the warmth of the sun increases, till finally vanishing, it leaves the scenery of nature alone to charm the eye: so the noblest human laws, emanating from the moral law, appear less and less excellent the more they are compared with it, till finally vanishing from the mind, they leave *this* law, in all its beauty, as the sole object of contemplation. The laws of many nations are so voluminous that the most persevering student can have but a partial knowledge of them. That it requires the labour of an active life to read only the statute laws of Great Britain, (not to mention the common laws,) is a fact too obvious to need remark. So vastly more extensive, however, is the moral law than any human law, that were all its precepts recorded, "this world would not contain the books which would be written." It is connected with the new, as well as with the old dispensation. It is mingled with every precept in divine revelation; and extends to every law of man, which is of material importance. Its extent is beyond description. The tenants of earth, the possessors of heaven, and the prisoners of despair, are bound to perform no action, which will infringe it. If every planet in the solar system, and if a grand system including innumerable solar systems, is inhabited by rational creatures, all of them are governed by the moral law as strictly as the meanest children on earth. This law embraces their whole duty to God, to each other, and to themselves. In short, it is the rule of God's universal government. But, my readers, we need not despair of obtaining a *thorough* knowledge of it. Though its extent is immense; simplicity, amidst endless variety, is one of its peculiar traits. Such is the simplicity of the moral law, that the lowest capacity can easily comprehend it. "The way-faring man, though a fool, need not err therein." Though it includes every conceivable moral action; its import is

comprised in one short sentence., "Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself." Thus the moral law is simply a law of love. *Love* is emphatically, the fulfilment of the law. While men possess this celestial affection, they can violate no command of God—no law of man, which promotes the good of society.

What can be a stronger proof of God's existence and perfections? A law like this must imply not only the existence, but the infinite power, wisdom, and goodness, of the Law-giver, for every effect must have an adequate cause. Though the perfections of God are visible in every crawling atom, in every twinkling star, in every object of sense, and every operation of the mind; they are more clearly seen in his law than in any other object. The moral law is a perfect transcript of his character; and every man, (who has a conscience,) has a copy of it. Since then, this law may be easily comprehended, by all intelligent creatures—since it consists in love to God and love to man—and since it is the result of infinite wisdom, and goodness; are not its precepts holy; its penalties just; and its ends good? As the infinite perfections of God are often proved by other arguments than that just mentioned; it follows from a priori reasoning, that this law is absolutely perfect. Besides, the precepts of this law require the *best* moral character. The penalties of it are endless torments. The ends are, the glory of God, and the greatest possible happiness of all intelligent creatures. Infinite joys forever swell the hearts of those, who obey this salutary law. All the wretchedness in the intelligent universe is owing to the violations of it. Rebellious angels, and rebellious men have spread "the worst of all diseases." They have poisoned heaven and earth. What punishment is not too light for their crime? Since they have designed and endeavoured to accomplish nothing short of the destruction of *universal* happiness! Is not endless woe the natural consequence of such enormity? Who then can plead for the perpetrators of it? Has there ever been, or can there be, a being so compassionate as to give his *own* life to save them? Reason revolts at the thought! Reason, as well as divine revelation, exclaims, "Cursed are all, who will not keep the moral law;" and heaven and earth

shall sooner pass away, than one jot or tittle of it shall fail. Then let us *love and live* : for the soul that sinneth shall die.

ANALOGIES BETWEEN THE KINGDOMS OF NATURE AND OF GRACE.

ESSAY No. VIII.

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth : so is every one that is born of the Spirit.

JESUS CHRIST.

REGENERATION is a cardinal doctrine in Scriptural Theology. It has been believed by the truly pious in every age. This doctrine was inculcated in the promise made to Israel in the wilderness, "And the Lord thy God will circumcise thine heart and the heart of thy seed, to love the Lord thy God with all thine heart and with all thy soul that thou mayest live. At a later period, a similar promise was made through the prophet Ezekiel. "A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." Many other passages in the Old Testament distinctly teach the doctrine of regeneration. Well might our Lord, therefore interrogate Nicodemus, "Art thou a master in Israel and knowest not these things?" The leading object in the conference of which our motto is a part, was to revive, explain, and enforce, a doctrine of such primary importance. After Christ had taught the nature and necessity of regeneration, and attributed it exclusively to the agency of the Holy Spirit, he proceeded to illustrate the supernatural operations of Divine influence, by comparing them to the wind and its effects. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not

tell whence it cometh or whither it goeth ; so is every one that is born of the Spirit." Since Infinite Wisdom has compared the awakening, regenerating, sanctifying, comforting, and sealing influences of the Spirit with the wind, we may be sure there is an important analogy between them. Let us trace this analogy in several particulars. Both the Spirit and the wind are **INVISIBLE** ; they are **UNORIGINATED** and **UNCONTROLLED** by man ; their particular direction incalculable beforehand ;—the degrees in which their power is felt and manifested, are variable ; and their general influence is highly salutary.

FIRST ; The wind and the Spirit are both **INVISIBLE**. That the eye cannot discern that motion of the air which we denominate wind, is a well-known fact. Yet the reality of its existence is never doubted on the account of its invisibility. Sounds are invisible, but their existence unquestionable. The same might be said of the sensations of pleasure and pain. We know that there are various effects produced around and upon us, which can be satisfactorily traced to no other cause but the wind. Hence we unhesitatingly attribute them to it.

So the Holy Spirit is invisible. But to deny his existence, his presence, or his agency, in the moral world on the account of his invisibility, would be as absurd as to deny the existence of wind in the natural world. His influence, is extensively felt and clearly manifested in the kingdom of grace. Abundant evidence of this might be adduced both from facts and from Scripture. Observation and experience, furnish us with numberless facts to prove that men are awakened, sanctified, and comforted, in ways which can be satisfactorily traced to no other source than the operations of the Divine Spirit. And the Bible plainly attributes to Him all the genuine conviction of sin, all the holy affections, and spiritual consolations possessed on earth. "All these worketh that one and the self-same Spirit, dividing to every man severally as he will." This leads us

SECONDLY ; To observe that both the wind and the Spirit are **UNORIGINATED** and **UNCONTROLABLE** by man. It would be absurd and impious in any man to pretend he could raise or control the wind. This is the work of the Almighty alone. "He causeth his wind to blow." "He commandeth and raiseth the stormy wind." To the dis-

eiples of Christ it was an attestation of his real divinity when they saw the winds and the waves obey him. It is God "who bringeth the wind out of his treasures," and causeth it to blow when and where; in such direction and with such degrees of force as he pleases. In this he acts as a sovereign in the natural world. But he does no injustice to any in this respect. With him also is the residue of the Spirit. Though fallen man often opposes, resists and grieves the Holy Spirit, no man has power to cause his sacred influences to be felt by himself or by others. It is the prerogative of God, to dispense the awakening, renovating and comforting influences of his Spirit according to the dictates of infinite wisdom and love. He dispenses them to whom and at such times as he sees fit. He causes them to accompany such means, and pours them out on such places and in such measures as he pleases. In all this he exercises a holy sovereignty doing injustice to none of his creatures. He may direct to certain means, in connexion with which it may please him to bestow his Spirit, to produce effects which the means in themselves had no power to produce. When Ezekiel prophesied in the valley of dry bones to the four winds of heaven to breathe life into dead bodies, the prophet's words had no efficacy to produce the wind and its effects. Yet it pleased God to accompany his words with the designed effects. So when God commissions his ministers to prophesy over those "dead in trespasses and sins," he often, by his Spirit communicates divine life to souls, but in a way which proves the excellency of the power to be exclusively of him. Regenerated souls are in Scripture said to be "born not of blood, nor of the will of the flesh, nor of the will of man but of God." While he dispenses copious measures of his Spirit on some places and on some individuals, and passes by others, he does no injustice, for what place or what individual has claims on Jehovah for so distinguished a blessing? The sovereignty of his grace affords no more just cause of complaint than the sovereignty of his providence. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth; so is every one that is born of the Spirit." This suggests another coincidence

THIRDLY ; The particular point in the compass from which the wind will blow is incalculable beforehand. The same is true of the precise quarter from which the operations of the Spirit will first be manifested. Conjectures may be formed respecting the direction in which the wind will blow in a given place and at a given time ; but it is still *uncertain*. It more frequently blows from *some* points, than from *others*, but this constitutes no ground of assurance that at a particular future time it will blow from *any one* of those points. So it is with the influences of the Spirit. None can determine in what places, with what classes or individuals, under what circumstances, whether of prosperity or of adversity, whether in reading the word of God, hearing it preached, or in connexion with what particular meditations the influences of the Holy Spirit will be manifestly operative. Though they may more frequently than otherwise be discovered among the afflicted, among the attentive hearers of a preached gospel, and among the young ; yet we cannot therefore determine that this will be the case in his future operations on particular persons. They may be manifested in connexions and circumstances exceedingly various and diversified. The previous moral condition of places particularly visited with the influences of the Holy Spirit, are diversified. Among persons awakened and hopefully converted by the Spirit, some were in prosperity, others in adversity ; a large proportion have been from among the young, some from among those more advanced in life ; a part of them in connexion with certain means of grace,—the others in connexion with different means of grace. Both Scripture and observation, teach us to expect, that the influences of the wind and of the Spirit will be felt to the end of time. But when, or where, by whom and under what circumstances, cannot certainly be determined beforehand. Certain things may indicate wind and from a particular direction, but not infallibly. There are indications of the influence of the Spirit's being felt, and in connexion with particular providences or means of grace, but these teach nothing with absolute certainty. It would be presumption in any one to say that a person who attended all the outward means of grace, but without any holy affections, would certainly feel the opera-

tions of the Holy Spirit, though there is more reason to hope in his case that God may honour the means of grace and savingly arrest his attention, than in the case of a neglecter of means. Indeed, those who neglect all the means of grace, have no *evidence* that they shall ever feel the sanctifying or awakening influences of the Spirit. Yet he who causeth the wind to blow where he listeth, may arrest the attention of the most negligent, and by his Spirit effectually impel them in the direction of the means of grace and subsequently in paths of holiness. When the wind actually blows, then the attentive observers can ascertain its direction, and its comparative power: so when the operations of the Holy Spirit are felt, then the discriminating, may perhaps be able to determine with some measure of confidence, where they seemed to commence, and in what manner they are felt. But this leads us

FOURTHLY: To observe that the degrees in which the power both of the wind and Spirit, is felt and manifested are variable. Sometimes the wind is high and powerful. Elijah witnessed a great and strong wind which rent the mountains and brake in pieces the rocks. Great and sudden revivals of religion have sometimes exhibited the energies of the Spirit analogous to the violent wind. On the ever memorable day of Pentecost, the disciples of Christ being convened for prayer, suddenly there came a sound from heaven as of a rushing mighty wind, and they were all filled with the Holy Ghost. Thousands of awakened and renovated sinners, could attest the reality and power of the Holy Spirit's agency on that day. In later ages of the Church, scenes which were in some measure like these have been witnessed. We would not be understood that every great agitation on the subject of religion, resembles the day of Pentecost, or gives any evidence of the Holy Spirit's gracious presence; but where frequent convictions of sin, a cordial acceptance of the terms of the Gospel, with corresponding fruits of holiness, have been manifested by great numbers, in any place at nearly the same period, there the operations of the Spirit are analogous to the powerful wind. These things are distinguishable from zeal without knowledge; strong sympathies; transient flows of the passions; or nervous affections; though they may exist in the same places

at the same time, yet the latter constitute no part of the evidence that the Spirit's agency is felt. Because other things in nature may communicate sudden and powerful impulses to material bodies, we may not conclude that the wind is never quick and powerful in its operations. The grand inquiry respecting the agency of the Spirit in any place, and at any time, is, what is the nature of those effects attributed to the Spirit of God in his word, and what evidence have we of their existence in the case before us? If his fruits can be clearly traced, his operations must be cheerfully acknowledged, however powerful or sudden they may appear. The Spirit sometimes operates very powerfully on the individual. Strong and deep conviction of the evil of sin, and of his own crimson guilt prove almost overwhelming. The Holy Ghost discloses to view the chambers of imagery in the heart, where in one great abominations are discovered, in a second greater moral abominations, and in a third greater still. Thus the man may, perhaps, suddenly abhor himself and repent as in dust and ashes. Religious comfort is likewise peculiarly strong at some times through the operations of the Spirit. A flood of heavenly consolation may rush before the soul, in view of the Divine glory,—the beauty of holiness,—the present security of Christ's Church,—and her future triumphs. Doubtless some of our readers can from their own experience, attest the truth of this representation. After all, the operations of the Divine Spirit are more commonly like the gentle gale. This is much more frequent in the natural world than the mighty wind. If the effects are not so sudden and observable, they are not the less real and influential. It is the steady gale which securely wafts the wealth and power of nations across the mighty deep. It is this, which so frequently and extensively refreshes the habitable globe. Though it excites less terror and wonder than the violent wind, its effects are as certainly, and more extensively manifested. Thus it is in the religious world. The gentle gales of heavenly influence waft more souls into the haven of eternal rest than any other. In gentle gales the Holy Spirit gradually arrests the attention of sinners and fixes the arrows of conviction in their hearts. Where his operations are resisted, he may be provoked to withdraw his awakening

influences, and suffer sinners to relapse into stupidity and perish in their sins.

Here let us pause, and propound a few questions to the unconcerned and impenitent.—Do you not live in a world where the effects of the wind have often attracted your attention? But have you traced them to his sovereign power who bringeth the wind out of his treasures? And do you not also live in a moral atmosphere where effects are discernable, which must be traced to a Divine influence? Have not your eyes seen, or your ears heard of sudden, powerful and perhaps extensive religious impressions, in which you were constrained to acknowledge the mighty power of God? Have you not witnessed more of the gentler influences of the Spirit operating on others? Have you not even had seasons yourselves in which convictions of sin and of the importance of religion have been sensibly felt! O if you had cherished those serious impressions; courted those painful convictions, and earnestly implored the increased energies of the Spirit effectually to work in you to will and to do of his good pleasure, How different might your religious circumstances have now been!

SELECT BIOGRAPHICAL SKETCHES.

LOT.

LOT was the son of Haran, the elder brother of Abraham. In early life he was deprived of his parent, and left an orphan. Who would not have consoled with his destitute situation? Who would not have pitied a youth left to the kindness of a cruel and unfeeling world? Who would not have sympathized with him as his tears flowed over the tomb of his father? But how imperfectly can we judge of the designs of Providence; and how often do those circumstances which fill our eyes with tears, and our hearts with anguish; prove our choicest mercies! Though Haran dies, Lot finds in Abraham more than his father could have been unto him. Had Haran lived, his son would have perhaps continued with him in Chaldaea; would have become infected with the prevalent

idolatry : would have grown up unacquainted with the true God ; would have passed his life in impiety, and then descended to the regions of despair. But in mercy to his son, Haran, by the providence of the Almighty, sinks into the grave ; and Lot is admitted into the family and enjoys the affection and care of Abraham : the benefit of his holy example, his pious instructions, and his constant intercession. " His father and his mother," pierced by the arrow of death " forsake him ; but the Lord takes him up." Shall not this event console you who are mourning under the gloomy aspects of Divine Providence—who are crying out, like Jacob, at the occurrence of events unexpected by you, " All these things are against me ?" Remember in how many instances light has sprung from the thickest darkness. Remember that

" God moves in a mysterious way

" His wonders to perform ;"

And that

" Behind a frowning providence

" He" often " hides a smiling face."

Remember the anguish of Lot's heart at his early bereavement, and the subsequent blessings to him from this bereavement ; and then bow to the dispensations of the Almighty, and submit to his disposals. Especially let these instructions be received by those who, like Lot, have followed to the house of silence near and dear relatives or friends. Painful as have been these separations, yet if they are sanctified, you shall see, perhaps in this life, certainly in that which is to come, that they were the choicest mercies, and sent in covenant love. Oh ! has not this been the experience of some who read this, who by the death of parents, of children, of friends, have been made to raise their hearts from the creature, and elevate them to the Creator,—have been led into the paths of goodness and religion !

When Abraham was called out of Chaldea, Lot, probably affected by the same efficacious grace which induced the patriarch to comply with the heavenly monition, undertook to accompany him in his long and dangerous pilgrimage, and committed himself with confidence to the

protection of the Lord. With Abraham he passed from place to place, witnessing his piety, and uniting with him in often rearing an altar to Jehovah, and pouring out before him the tribute of gratitude and praise. No doubt his religious feelings were strengthened, and his piety augmented by this intercourse with Abraham. Oh ! what a privilege it is, like him, to have pious friends and relatives ! and with what solicitude should we profit by the advantages to be derived from an association with them.

Lot continued with Abraham, a stranger and a sojourner in Canaan, and accompanying him in all his removals, attended him to Egypt, when the land of promise was oppressed by famine. On their return, his property, as well as that of the patriarch had greatly increased. But, alas ! how often are large possessions the parent of trouble and contention ! The harmony which had hitherto subsisted between Abraham and Lot would probably have been interrupted, had not the patriarch addressed him with a meekness, a gentleness, and disinterestedness, conformable to his character, reminded him that they were brethren, and urged him to choose any spot that he should prefer for his residence. Here we see the first indication of what appears to have been the besetting sin of Lot—he was covetous ; the augmentation of his property made him desirous to accumulate still more. He cast his eyes towards the plain of Sodom, and beholding its beauty and fertility, he there “ pitched his tent,” notwithstanding its inhabitants were infamous for their vices and impiety. He who had so generously forsaken his native country and his kindred, because they were devoted to idolatry, now from a sordid love of gain, unites himself to the vilest idolaters. From the hope of accumulating a little more wealth, he leaves the holy society of Abraham, to mingle with the wicked. Thus he plunged into temptation ; and in prosecuting his history, we shall see what regrets, what disappointment, and anguish he prepared for himself.

—Readers, you blame, and you deservedly blame, these sentiments, and this conduct of Lot ! But, ah ! how many of you are there who in blaming him condemn yourselves ! This inordinate love of wealth, has seduced from the path of duty many thousands besides Lot ; has

caused numerous professors to dishonour religion and to pierce their hearts through with many sorrows ; and has sunk myriads in eternal perdition. Shall we not then pause for a moment, and solemnly inquire whether we are not in danger from this crime. This is the more necessary, because, although there is no sin against which the Scriptures utter more awful or more frequent threatenings, yet there is, at the same time, none under which the consciences of men are more easy, or in which they more frequently delude themselves. In most of the other gross violations of the law of God, men are constrained to acknowledge that they are guilty ; but here how many evasions and subterfuges do they use to conceal the truth from themselves. This man supposes that he is not covetous, and that the threatenings against this crime do not concern him, because he is satisfied with what he has already attained and desires no more. As if an inordinate attachment to riches, a preference of them to God, did not as much show the worldly spirit as a desire for more ; as, if he whom Christ describes as a miserable, foolish, worldling, had not said to himself, " Soul, thou hast much goods laid up for many years ; take thine ease, eat, drink, and be merry."—This man supposes that he is not covetous, because he sometimes thinks of heaven, and is unwilling to sink into perdition when he can no longer keep the world, and because he sometimes prays, and gives alms, and observes the externals of religion ; as if more than this had not been done by those very Pharisees, whom our Saviour himself reprobated as covetous. In order to decide whether we have this vice, we must ask, not merely whether we sometimes think of heaven, and do something for it—but where are we laying up our treasure ? where are our hearts, our happiness, and our hopes ? This man supposes that he is not covetous, because he is *poor* ; as if he who wanted riches, might not by impatience, by discontent, by inordinate desires, shew as great a love to them, as he who is surrounded by wealth. But it would be endless to trace all the illusions of the human heart, which is so ingenious to deceive itself. Let me then briefly show you the nature of this crime, and warn you against it. Those are esteemed by God to be covetous, and inordinately attached to riches, whose practice and

lives declare that they prefer worldly wealth before God and everlasting happiness ; who, in the language of the Scriptures, “ make not God their strength, but trust in the abundance of their riches ;” who think of these riches more frequently, and with more delight than they do of Christ, and grace, and heaven : who are more grieved at the thoughts of temporal want and poverty, than of sin, and God’s displeasure ; who, from the anxious pursuit of wealth, neglect all serious duties, or attend to them with coldness and distraction ; who can be satisfied if their worldly affairs prosper, though their souls be unsanctified and unpardoned ; who seek riches for their own sake, and not as the means of benefitting others, and advancing their salvation. It is a crime which sometimes (as was the case with Lot) is found in a degree, in those who have laid up their treasure in heaven, and who prefer God and holiness to all the enjoyments of earth. But in them these remains of an inordinate attachment to riches are hated, lamented, resisted, and so far subdued, that they do not habitually prevail against the interests of God and salvation. This is a sin which calls for bitter tears—which brings with it great sorrow—but which yet may be consistent with piety. In others this sin is predominant. Instead of being so affected by a lively practical belief of the joys of heaven, as there to lay up their treasures, they esteem the riches of this world as the foundation of their felicity, and consider themselves happy or miserable in proportion as these are augmented or diminished. This is a state of mind utterly inconsistent with salvation.

Professors of the religion of Jesus, are there any of you to whom any of these traits will apply ? Pause and consider your guilt and your folly. How inconsistently do you act with the holy vocation whereby you are called ; with your exalted hopes and your sublime destination ! Shall the heart which ought to leap by its meditations and desires, to the throne of God, and be employed as angels are, and taste the delights which archangels enjoy,—shall this heart contentedly grovel in the dust ? Were the eagle, instead of fixing his eye upon the sun, and soaring above the clouds, to come and crawl with the earth-worm, it would be a spectacle far less inconsistent. Whilst God is on your tongue, and the badge of Jesus worn by you, let not your heart be immersed in earth.

This anxious desire of accumulating riches may lead you to apostatize from God. Judas, Demetrius, Demas, a thousand other shrieking ghosts, elevate a warning voice to you from the infernal pit. Even if this awful effect be not produced, this temper will mar all your comforts and wither all your joys. An eclipse of the divine light may surely be expected when this earth gets between your soul and the Sun of Righteousness. Have you ever enjoyed the presence of God, and had the emanations of his love flowing in upon your soul, and his reconciled countenance manifested to you? You then cannot but be affected by this consideration; for you have then felt in a day's, an hour's, converse with God, more than the world can ever bestow. Remember in what terms those Scriptures, which you profess to receive as the rule of your practice, speak of this sin. Let your heart quake within you, while you hear the apostle James denouncing it as spiritual adultery, and "enmity with God," and Paul proclaiming that it is *idolatry*. Reflect, how much you harden sinners in their guilt by your worldly lives: and can you bear to place a stumbling block in their way, over which they shall plunge in eternal despair? Remember what agonies you are laying up in store for yourself—what woes you are preparing to besiege your bed of death—what store of self-reproach you are providing for the hour of your dissolution; After a worldly life, you cannot then expect the divine consolations; and even if you should "be saved as by fire," you soul will probably depart shuddering, trembling, doubtful of your future destiny. Be awakened then, believers, and, as you value you own felicity, or the interests of religion, acquire a greater indifference to the objects of earth; strive to get the world more out of your heart, and to trample it beneath your feet.

The importance of this subject will be a sufficient apology to my readers, if I have too long detained them from the history which we are considering. Lot, then, animated by covetous desires unworthy of his character, removed to the plain of Sodom. Were his hopes there answered? No: he had many causes of sorrow, and his expectations of gain were frustrated. While Abraham dwelt in holy peace and sacred tranquillity, enjoying the visits of God and of his angels, the heart of Lot was per-

petually pained by the scenes of wickedness and impiety which he every where beheld. While the possessions of the patriarch daily increased, and the blessing of God upon him made him rich, Lot was stripped in a moment of all his possessions, and himself taken captive. Delivered by the courage of Abraham, he again returned to the seat of wickedness; and, at its destruction, again lost all his property, and escaped only with his life. How often are men thus disappointed in their worldly expectations; And how miserable are those who have no other ground of confidence!

It is an honourable trait in the character of Lot, that, instead of partaking in the sins of Sodom, he openly reprov'd them, and mourned for them. "He was vexed," says St. Peter, "with the filthy conversation of the wicked: for that righteous man, dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds."

What a reproof does his conduct present to those who, when they are in the midst of profane scoffers, blush to profess their attachment to the Redeemer; to those, who, instead of faithfully reprov'ing those vices that are sanctioned by custom, basely connive at them; to those who satisfy themselves by living as the world does, and quiet their conscience by the consideration that they go with the multitude. Had Lot thus acted, he would not have escaped the infection of guilt, and would have perished with the inhabitants of Sodom.

The iniquities of this and the neighbouring cities, were now full; and the patience and long-suffering of the Lord, which had so long been exercised towards them, were exhausted; the cry of their sins had ascended to heaven and called for vengeance; the day of mercy was passed, and the divine indignation was just ready to burst on these devoted places. To save Lot and his family, the Lord miraculously interposed. The same angels who were the messengers of vengeance upon the guilty, warned him of the coming judgment, and urged him instantly to flee from it. He hastened to warn his sons-in-law of their danger. But hardened in guilt, they mocked him as a fool and a madman. Lamenting their obstinacy, weeping over their ruin, and at the impending destruction of so many relatives and acquaint-

ance, Lot still lingers. The angels, by a gentle constraint, draw him from the city, and bid him, without casting a look behind him, to flee to the mountains. At his supplications, he is permitted to enter Zoar, a small neighbouring city; and its inhabitants, who would otherwise have been involved in the common ruin, are spared at his request. So true is it that "the effectual fervent prayer of the righteous availeth much." This deliverance of Lot is improved by Peter for the consolation of believers. "The Lord knoweth how to deliver the godly out of temptations." However perilous and afflictive your situation may be, cast yourself upon his care, rely on his providence, and you shall not be disappointed. He who missioned his angels to pluck Lot out of Sodom, shall send these same heavenly ministers to guard and defend you.

As soon as he was safely sheltered in Zoar, the work of desolation commenced. The inhabitants continued thoughtless and secure, deriding the vain fears and gloomy apprehensions of Lot. "They did eat, they drank, they bought, they sold, they planted, they builded. But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all." Who will not tremble at beholding this catastrophe, and acknowledge that the Lord is indeed "a consuming fire?" Say not that we are uninterested in this event. The Redeemer himself presents it as an emblem of the carelessness and stupidity of sinners; and his holy apostle tells us, that they were "set forth as an example, suffering the vengeance of eternal fire."

But though Lot was delivered from destruction, yet still dearly was he punished for that covetous spirit which had led him to Sodom. His possessions were lost; his family had yielded to the temptations around them, and became a source of anguish to him; his sons-in-law and his wife had perished; and his daughters, who had been preserved for his sake, appear to have been little calculated to give comfort to his declining years. After remaining for some time in Zoar, terrified, perhaps, by the iniquity of the place, and fearing that it also would sink under the divine vengeance, he fled to the mountains, where, with his two daughters, he resided in a cave. Here he fell into the most horrid and unnatu-

ral sins. He who had stood firm against the seductions of Sodom, whose integrity had not been shaken by the examples of the sinners around him, now grossly falls, while in solitude, and in a cave of the mountains. So incapable are external circumstances of preserving us from guilt—so necessary is it at all times to watch over our deceitful hearts. He who had been so specially protected by God, forgets his obligations and vows, and outrages his Benefactor. Lord, what is man! How necessary is it “for him who standeth to take heed lest he fall!” How necessary for us, even if we have long and successfully resisted the seductions to guilt, still to distrust ourselves, and never to let down our watch.

After this period, we hear nothing more of Lot. The last event related of him is an awful blot upon his character; and if he were recovered to repentance, no doubt his soul was wrung with grief; and sorrowfully spending the rest of his days, he at last sunk into the tomb.

Happy will it be for us, if, learning wisdom from his conduct, and instructed by his falls, we be led by his history to live nearer to the Lord, to rely upon his strength, to take him as our portion, and to seek from him a heart detached from the world, and not inordinately fixed upon earthly riches.

SELECT SENTENCES.

I Had rather be an open wicked man than a hypocrite; but *I had rather be no man than either of them.*

An indiscreet good action is little better than a discreet mischief. For in the latter the doer wrongs only the man who suffers by it, in the former, the wrong is done to goodness itself.

When the mouth prayeth, man heareth; when the heart, God heareth. It is impossible but a conceited man must be a fool. For that overweening opinion he hath of himself, excludes all facility of acquiring knowledge.

Go, now, ye vain and idle worldlings, and please yourselves in the large extent of your rich manors; or in the homage of those, whom baseness of mind hath made

slaves to your greatness; or in the price and fashions of your full wardrobe, or in the wanton varieties of your delicate gardens; or in your coffers, full of red and white earth; or if there be any other earthly thing more alluring, more precious, enjoy it, possess it, and let it possess you:—Let me have only my peace,—that peace which is the same, whether in hope or in glory, and let me never want it till I envy you.

As travellers in a foreign country make every sight a lesson, so ought we in this our pilgrimage. Thou seest the heavens rolling above thine head in a constant and unvaried motion; the stars, so overlooking one another that the greatest show little, the least greatest, all glorious; the air full of the misty rain, or the fleeces of snow, or driven forms of fiery exhalations; the sea, under one uniform face, full of strange and monstrous shapes beneath; the earth adorned with all its variety of plants and multitude of creatures, that fly above it, walk upon it, and live in it.—Thou idle truant! dost thou learn nothing of so many masters? Hast thou so long read these capital letters in God's great book, and canst thou not yet spell one word of them? The brutes see the same things with as clear, perhaps better eyes. If thine inward eyes see not their use, as well as thy bodily eyes their shape, I know not which is more reasonable or less brutish.

FOR THE MONITOR.

SERIOUS REFLECTIONS.

As the bell was tolling its solemn monitions at bright noon-day, my feelings chimed in "with its deep-toned echoes, in the following reflections.—

We cannot look upon the dying man with the same apathy of feeling with which we may regard other changes in the circumstances of individuals or nations.—Events surprizing in their origin, and involving, it may be, the everlasting happiness or misery of a particular class of men, or the inhabitants of extensive countries, are observed with easy indifference, because we may

providentially belong to other societies, or other sections of country which happen to be secure from their influence. But death is surely not an event of this class—we do not regard the dying person as one who is unfortunately or unavoidably going down to the tomb, from which we feel sure of escaping. It cannot be—for in all his struggles between time and eternity we may *see ourselves* really expiring, before we *feel* death closing his iron gates upon us.—And while we look upon the lifeless dissolving form which we may have caressed and loved with our kindest affections, we may see ourselves in the tomb while we are in firm possession of life.

Why is the grave, or why is the eternity beyond it, either the subject of dislike or of terror?

Life must be peculiarly desirable to that man whose wishes, whose hopes, whose eternity, are this side the tomb. Most surely such a man may think the world very comfortable for an everlasting dwelling-place. Its sinful enjoyments may delight his soul. His treasures—his happiness—the very soul of all his desires may be here. Such a man, if there is such a man in the world,—and we believe there are many such,—can think of the grave as his home, and eternity as his dwelling-place only with aversion and fearfulness. If he cannot banish the thoughts of dying, they are the demons which haunt his imagination and persecute his peace. In his fancy the world of spirits is not involved in profound gloom and uncertainty only, but he also feels all the disconsolateness of foresight.

But the very last moment must come, and what balm of consolation will then calm his afflicted spirit?—and what constant friend will aid his exit to the world of shadows? Will the splendor which wealth has thrown around him? Will the praise and admiration which he has successfully courted? Will the glory of knowledge, which now sheds its beamless rays on the night of the tomb? Will the hope that his memory will be cherished, and celebrated by all the world?—that his tomb, like Virgil's will be searched out by strangers, and approached with awe and sacred reverence as the tomb of the great and the happy? and especially that his friends will visit it often, and linger around it, to pour out their sorrows freely and sweetly there?

These are truly toys which amused him in the vigour and pride and splendour of life—they were all his eternity—all his heaven—but their value is now gone. In the pointed language of Dwight, written while recovering from a severe sickness, “they cannot restore him to health—they cannot relieve him from pain—they cannot prolong his life—they can promise him no good in the life to come. What now are all these things to him? The gold of this world cannot now make him rich, nor its esteem honourable, nor its favour happy.” What must be done? The moment has now come which he has always turned from with all his might, and now more earnestly than ever. What can be done? The world, substantial as it once appeared, is now sliding rapidly away from under his feet, and he is already in the neighbourhood of the immaterial world. It is true he is in possession of the vast inheritance of eternity, but he enters upon it with awful reluctance, for it is an eternity of despair and wretchedness—an inheritance which can neither be resigned nor endured—it is an existence infinitely more dreadful than annihilation. That person must expect to be afraid of death, and to be wretched when it approaches, who has uniformly wished to live always here and has provided no treasure in heaven.

But there have been those—and we who are now reading this piece, and who must ourselves soon make the experiment, believe, no doubt, that there are *even now* those who can pass through the “dark valley of the shadow of death fearing no evil.” It has been said that the habitations of the dead are never visited by the living, but in a solemn, fearful contemplation, as if to converse with the spirits of the departed.—There the storm, as it sweeps along, assumes a more terrific aspect—the bright noon-day appears dim and pale—the beauty and fragrance of the rose is passed, and disregarded—the very grass appears wild and cheerless—the tabernacles of spirits lay there in ruins—death is sleeping on his throne, and his captives are silent around him.

It may be so.—Yet in all this, the righteous man discovers nothing cheerless and gloomy. He anticipates with joy unspeakable his entrance into the tomb, for his thoughts rest not there. His spirit will not hover friendless and alone around the cold grave. Every disap-

pointment reminds him that his treasure is in heaven. Every sin he commits, every pain his heart feels, calls fresh to his recollection, that there waits "a heaven for the righteous, far from the tumults of this apostate earth. There shall they rest beneath the peaceful shades of Eden, where immortal amaranth blooms, fast by the tree of life." And when he stands on the separation line between the material and immaterial worlds, we may hear him, or perhaps we have heard him say, I am not afraid to die,—the grave is not gloomy. I feel not the 'reluctant willingness of necessity. The portal of eternity is the gate of heaven. I have examined death in all its possible forms and have submissively waited for it from my youth. This is death without its sting. Here I rest from all my labours,—no thoughts of envy, no dreams of treason, no jealousies or cares for kings, the state, or myself, shall interrupt my easy sleep. I go to the place of my rest, where my heart, and my treasure, and my dear Saviour are,—there I shall be infinitely happy while eternity endures.

C-b-e.

FOR THE MONITOR.

TO MY EARLIEST FRIEND.

How dear to me is childhood's hour,
 When oft we stray'd by stream and bower,
 Resign'd to friendship's soothing power,
My friend.

We knew not life, and knew no woe,
 Our hearts were like the summer's bow,
 All warm and sunny in their glow,
My friend.

How fond we cherish'd the belief
 That in our petty cares and grief,
 We should from each obtain relief,
My friend.

And if thou hadst offended me,
 Or I had given offence to thee,
 Our hearts forsook their wonted glee,
My friend.

But ere the sun had half gone down,
A smile would lurk behind the frown,
And peace with joy our hearts would crown,
My friend.

And then our only strife would be
Had I the first forgiven thee,
Or thou ere that smiled peace on me,
My friend.

Oh these were halcyon hours. They're pass'd—
"I knew, I knew they could not last"—
The scenes of life are changing fast,
My friend.

The busy world is all to you,
And while its flatt'ries you pursue,
Oh may its thorns not pierce you through,
My friend.

A choicer portion I have found—
Nor here, nor there, on earthly ground—
A pearl—of price that knows no bound,
My friend.

Oh! would you feel how sweet to rest,
When with life's griefs and cares oppress'd,
Like John, upon the Saviour's breast,
My friend;

Or when revived by joy's warm blaze,
His hand to see, his name to praise,
Who thus with goodness crowns your days,
My friend;

Or could you know 'the joy of grief,'
That brings the contrite heart relief,
When 'tis no more to mercy deaf,
My friend;

Or raise your soul but once on high,
And softly "Abba Father" cry,
Assured your sins are all pass'd by,
My friend;

The world might court, with hollow smile,
And woo you with its ev'ry wile,
It would no more your heart beguile,
My friend.

Of life I would not make you weary,
I know to you its scenes look cheery,—
But ah! one day they may be dreary,
My friend.

Its scenes, I said, are changing fast,
I know, I know, they cannot last;
The days of joy may soon be pass'd,
My friend.

And when you find some fond hope blighted,
 Or by the world you loved, are slighted,
 Or in affliction's depths benighted,

My friend,—

Then come and tell me of your woe;
 And sorrowing, seeking, learn to know,
 Where healing waters gently flow,

My friend.

FOR THE MONITOR.

EVILS IN THE READING COMMUNITY.

MR. EDITOR,—

PERMIT me through the medium of your publication, to indulge a few observations on the prevalent evils, which I consider the great instruments of frittering away the talents of the highest geniuses of our country. The subsequent remarks are not particularly applied to our own country because her situation alone admits of application, but, because my particular acquaintance and observation of literary men, and their productions are limited by its bounds.

It is obvious to every person of discrimination, that our community consists of two classes. One the read, the other the illiterate. The former only are associated with the present reflections. With them originate every specimen of genius, and they only can appreciate admonition. The sensibility of the true American has often been pained by the arrogance of supercilious Europeans, who not unfrequently infer a deficiency of mental capacity, from a want of standing memorials of our genius, without the least allowance in consideration of the obstacles we have had to encounter, not only from pecuniary circumstances, but a numerous host of difficulties and disadvantages. But the decision of character, effects of native, intellectual energy displayed in our Revolution, and by many subsequent useful productions in every department of science, have wiped from our character, this stigma, affixed by libelling, dogmatic pretenders. And yet as general knowledge is diffused, and regarded, and an easy competence prompts many to sig-

nalize themselves, certain it is that solid science seems not a little to dwindle with all its growing advantages. Superficial, or *elegant reading* and as some would properly term it, *light reading*, may be considered as a grand source of this declension. How often the blasts of some wild imagination, stir the public feeling, and consume the midnight oil, while whole sittings of men of scientific opportunities are but occupied with censorious, or encomiastic observations on the style and scheme of some celebrated novel. Even the instructors of youth, whose business imperiously demands that they inculcate lessons of usefulness, not unfrequently recommend these public contaminators of virtuous principles. While learned approbation is given to such writings, nearly all our productions will be proportionally trifling. Another source of the evil, pernicious by its *ascendency*, being cherished by all classes, is the mere ephemeral effusions of wit. This may seem paradoxical, as it has ever been esteemed very proper to present energetic motives, by making concessions to flights of genius. And indeed it is so, to a degree, but not without restraint and watchfulness: its influence has been baneful to our institutions. Observe the student whom Nature has favoured with every qualification but that of a mature judgment; he has a "lucky hit" in his piece; he presents it with all the display of pedantic ostentation; discovers approbation in every eye, while the reiteration of a "keen fellow," makes him feel that his powers are almost superhuman. He repeats his endeavours, and finds repetition of success. It is enough. He is well aware, that his tutors deem his prospects flattering, and that he is considered a paragon by his acquaintance. His mind is too much engrossed in fledging his imagination, to think of cultivating solid science, and his brilliant scholarship terminates in mere jocular fluency, or a few witty newspaper descants, and some half-acquired, half attended avocation concludes the remainder of his life. This is too often the result, of this vain indulgence at first, as such trifles incapacitate the mind to determine what is truly worthy of attention, and so corrupts the taste as to mislead the judgment. But let those who have the guidance of our youth, teach them that nothing is *honourable* that is not *useful*, and at the same time present every

incentive to improve the intellectual powers by making advances in solid science only, and most happy will be the consequences. The last obstacle to the temple of literary honours which shall be mentioned, is an almost universal preposterous prostitution of their faculties to the mere spleen of the fair sex. This charge may appear simple and futile; but it is too true, that a multitude of those whose situation in our seminaries give them an opportunity to distinguish themselves, waste the morning of their life in the vapours of enamoured effeminacy. I would in no degree indulge bigoted notions, on particular conditions of life, or inveigh against a custom which has received the sanction of Heaven, and on which social happiness depends. But every thing requires suitable timed attention. It is indeed lamentable, to observe one, whom Nature has endued with the highest genius, and whose friends have given the most superior local advantages, forgetting himself, and becoming captivated by the tantalizing visions of connubial anticipations, in the midst of his scholastic career. His whole soul is absorbed in its momentous termination. Not a book, without the work of fancy receives attention, these alone are congenial to his feelings and situation. No instruction is agreeable but some exhilarating information of his beloved. No emulous exertion, and vigorous efforts are made in literature; but fanciful disclosures of her duplicity and finesse turn to terror the visions of the night. Assiduity is extinct. The classics are regarded only for their amorous fables. The interest and correctness of *her* judgment find no parallel in the greatest profundity of philosophy. Botany and mineralogy are irksome, except when *she* wanders with him to obtain specimens: and through all his astronomical observations he discovers no luminary that twinkles with half the lustre, with the vivid sparkling of her lucid eye. In a word the inception, and progression of his studies are wholly blended with imbecile languishment, and though cloaked with pretensions of scholastic brilliancy, yet his ignorance is an impassable barrier to his distinction.

These are some of those injurious practices, which have intruded upon the paths of literature; and may those who suffer their influence upon themselves, recollect that there are some in a generous public, who,

though they have a momentary admiration of the plausibility of fancy; smile at the sallies of wit; and feel the liveliest sensibility in participating the society of conjugal affection; yet despise the simple, devoted fanatic to fiction, egotism, and love. But before the dismissal of this subject, permit me to dictate an antidote. It is an erroneous idea, that prevalent prejudices originate with the lower orders of a large community. In a country where general knowledge is cherished as in this, they are ever originated and maintained by the votaries of learning, and among them, instructors have the greatest ascendancy. Then let them point the way with due discrimination. The *mind* is susceptible of the most methodical discipline; capable of being inured to unremitting assiduity, in the management of facts, and examination of problematical truths. And instead of breathing so many sophistical whims in our institutions, our students will be collecting *elegant* and *durable* materials, for some noble fabric of civil, moral, or religious worth, which their erudition will harmonize and polish; and their country escape the slanderous imputation of local weakness of intellect, while themselves will have erected a monument in the temple of fame, on which their names will be engraven in characters too impressive to be eradicated by time or prejudice. A HOMO.

LETTER FROM ONE PARENT TO ANOTHER ON THE IMPORTANCE OF UNION AND CO-OPERATION IN FAMILY GOVERNMENT.

MY DEAR MRS. —

EVERY thing relative to the education of children, is interesting to a Mother who feels her responsibility; and not one of those points upon which we conversed a little time since is unimportant; but unless I greatly misjudge, one of the most essential, is that of the entire co-operation of opinion and action on the part of parents. Different persons often entertain different views of character and the manner in which it should be formed, improved, and swayed; but surely those who aim at one result—

the good of their children, should ever act towards them, as from the impulse of *one mind*; else the efforts of both will be defeated, and the child be subject to neither. I have occasionally witnessed very unhappy effects, in the families of intelligent and religious people, arising from a want of union in the control of the children. Perhaps the father's standard of obedience, good temper, and propriety, is high; but the mother continually counteracts his authority, by, at least, a partial indulgence of habits, feelings, and conduct, such as he disapproves. She thus not only destroys the effect of his authority over the children, but ensures to herself that disobedience and disrespect, which will one day pierce her to the heart. If the case be reversed, and the father counteracts the efforts of the mother, by approving, or perhaps looking with indifference upon conduct which she forbids, in vain will she impart instruction, or command obedience: the one and the other will be alike unheeded.

Children are exceedingly discerning; and so ready are they to take advantage of any inequality in the government of their parents, that even those whose co-operation is most perfect, will have frequent occasion to guard against an *appearance* of disagreement, even when it does not actually exist.

To describe the evils arising from a difference of judgment and practice, in the exercise of parental authority, would fill a volume; indeed, they cannot be described or traced. The parents in this case, have no right to anticipate any thing better in their children, than habitual self-will, ill-temper and perverseness, and a certain bluntness of the sensibilities and a hardness of heart which must ever arise from the unrestrained indulgence of bad passions, and which will prepare the child to be, in youth, and manhood, imperious, selfish, intolerant and vicious.

Instances are also frequent, in which the interference of relations threatens to destroy the fair edifice, which both parents are endeavouring with united patience, wisdom, and assiduity to rear. The ill-judged tenderness of which this is the result, can never be too much deprecated; and I conceive that no ties of relationship, however strong, can obligate the parents to make such a sac-

riſice, as the ſubordination and happineſs of their children. It ſurely cannot be difficult, with reſpectful deciſion, to prohibit the interference of a grand-parent, in the regulation of a family of children; and I would ask if it is not proper, nay if the good of the children, and the happineſs of the family, does not imperiouſly demand it. I know that filial affection revolts from ſuch a ſtep, and perhaps too a latent correſpondence of feeling weakens our reſolution; but God, who witnesses our ſolicitude, and earneſt endeavours, and hears our prayers for the good of our children, will ſmile upon this ſacrifice of feeling, and give us our reward.

This brings me to a part of the ſubject which I conſider as infinitely important. I preſume any mother is ſometimes pained with the conviction that all her efforts to control and regulate her children, are not only inefficient, but abſolutely powerless. Blessed be the Father of every mercy that there is no exigency nor perplexity in this great work, in which we may not go to Him to guide us through it. I am convinced that if we go to our God each morning, expreſſly to implore his direction, and bleſſing, and the beſtowment of all that gentleneſs, patience, and deciſion upon ourſelves, and all that mildneſs and teachableneſs upon our children which is neceſſary to our ſucceſs, we ſhould each evening have occaſion to go to him again, and gratefully teſtify that he hears prayer, and is an abundant rewarder of all who diligently ſeek him.

I preſume that religious people generally feel it to be a duty to ask God's bleſſing upon all their lawful employments, and his aſſiſtance in the performance of all their duties; but do they implore him, with an importunity which cannot be denied, for the grace they need in this *moſt* important employment, and *moſt* arduous duty of their lives?

My intereſt is ſtrongly excited on this ſubject, and when I ſee a mother who is rearing a family, I almoſt look upon her as having the deſtiny of immortals entruſted to her diſpoſal,—and I cannot but ſay within myſelf, “how much piety, how much wiſdom, how much patience does ſhe need!”

May our kind Benefactor beſtow theſe, and all needed bleſſings upon you and your unworthy friend. M.

2. As the pious soul derives all her light from the Sun of righteousness, are there not seasons when the world is suffered to obscure this reflected light? How many Christians, who have imparted a salutary light for years, attract more notice from the world, by one unchristian action, than they had ever before received. Eyes were watching for their falls, and exulting in them. How exceedingly circumspect and prayerful should Christians be, not to suffer the earth to hide heavenly rays from their souls, and thus cause the lovers of darkness rather than light, to exult; and perhaps occasion many to stumble, and fall, and perish, in consequence of darkness, which had they been exemplary, they might have dispelled. But my feelings this evening are not very favourable for moralizing. You will, however, exercise your rightful prerogative, print, or not print this trifle, as you please. Yours, &c. E.

BIBLE CLASS IN BRIDGWATER.

MR. EDITOR,—Having been requested to furnish some account of the Bible Class in my Society, to be published in the MONITOR, I readily consent to do it, in hopes that others may be excited to a more general and systematic attention to the rising generation.

THE Bible Class in this Society commenced about the first of March last, and consists of the youth of both sexes from fourteen years of age and upwards. About sixty, (these being nearly all the youth in my Society) have united in the Class, the most of whom, especially the females, have attended with a good degree of punctuality. The Class meet once in two weeks, in two divisions, and recite from the New Testament, taking it in course. We use the edition with reference letters and questions, by Rev. H. WILBUR. A certain portion, one or two chapters, is set them for a lesson for each meeting, at which all the members of the Class are expected to be able to give an answer to the questions proposed in the Testament. Most of them prepare their answers in

writing. To these answers corrections are given, remarks are made, and other questions are proposed, as occasion and circumstances require or suggest, in order to elucidate the passage, and enforce its practical tendency. Opportunity is also given to any of the Class to ask questions on any passage, about which they may have any difficulties in their own minds. The meetings are opened and closed with prayer, and an address is made to the youth from some part of the lesson.

It is now upwards of four months since the commencement of this exercise, which instead of losing, has been increasing in importance and interest in view of all concerned. A means of mutual instruction is thus afforded between the Pastor, and the tender, and most interesting part of his charge. Not only at the regular meetings of the Class, but in his pastoral visits, a most convenient opportunity is presented to feed the lambs of his flock; for the Bible lesson usually excites some questions, and affords a topic of conversation with the young.

But there are other facts connected with the Bible Class in this place, which ought not to be withheld from the public. God has most evidently owned and blessed this means of instruction. "The word of God" has been found to be "quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and to be a discerner of the thoughts and intents of the heart." The revival of religion with which this Society has been blessed, commenced and has prevailed principally among the members of the Bible Class. The first meeting which was held for the formation of the Class, was a season which can never be forgotten by any who were present. The Spirit of God was most evidently with us. An unusual seriousness and solemnity were discoverable on the countenances of many of the youth assembled, while the nature and design of the Class were explained, and especially when they were addressed upon the importance of studying the holy Scriptures, and of applying the sacred truths to the heart and conscience. And at the close of the meeting it was found, that almost all present were ready to make the solemn and interesting inquiry, "Men and brethren, what shall we do? There was universally a shaking among the dry bones. With-

SELECT VERSIFICATION OF PSALM CXXX.

FROM sin's dark depths, my God, to Thee
 I pour in tears my falt'ring pray'r:
 O hear my cry of agony;
 O save me, save me from despair

For if thy justice should pursue
 Whate'er of guilt thine eye hath known,
 Oh, who could bear the piercing view,
 Or stand before thy awful throne!

But thou canst burst the two-fold chain
 That binds me still to sin and woe;
 And thou canst cleanse the earthly stain,
 That tells my fall before my foe.

O free me! cleanse me! bid me live!
 And bondage, guilt, and death remove!
 And while I tremble, still forgive;
 For Thou art mercy, Thou art love.

Then by thy mercy reconciled,
 Boundless, unmerited, and free,
 SAVIOUR! receive thy long-lost child,
 His life, his hope, his all is Thee.

 TO CORRESPONDENTS.

Several new communications have come to hand. "No. II. MEDITATIVE HOURS" was not received in season for its appropriate place in the August Number. Variety in the subjects introduced, requires us to reserve for future Numbers what might otherwise have been inserted earlier. We hope that THE MONITOR was not commenced without some conviction of the responsibility connected with the influence it might exert. But as our patrons and readers increase, we feel the responsibility still more strongly. We intreat an interest in the prayers of the pious, that this publication may ever be a PURE stream, making glad the city of God. We hope that Associations of Ministers, may do extensively as "ONE" has done;—~~vote~~ that they will contribute to its pages and otherwise cordially co-operate in promoting its extensive usefulness.

Some Correspondent skilled in Mineralogy, is requested to suggest the probable origin of the concrete rock, called "Pudding stone."

THE MONITOR.

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FOR THE MONITOR.

MEDITATIVE HOURS.—No. II.

Change of days,

To us is sensible ; and each revolve
Of the recording sun conducts us on
Further in life, and nearer to our goal.

HENRY KIRKE WHITE.

IT was on a late summer evening, that I took my ramble as usual. The sun had scarcely bid farewell to the scenes, which surrounded me. His departing beams were still shooting above the horizon, and caused the fleecy clouds, which lay piled above each other in the southern hemisphere to reflect every hue to my enraptured eye. It was still as light as day, only every thing seemed to wear a more mellow aspect. The turf on which I was walking seemed to reflect a lovelier green, and the falling dews imparted a still sweeter freshness to the air. It was that lovely season when there is not enough of day to dazzle, nor of night to darken your prospect,—when the general hum of business is ended for the day, and when the tuneful choir are chanting their vesper songs. It is that season when the man, who loves nature, loves to be abroad. It is the season of serious, sober, delightful meditation. If the mind is ever disposed to reflection it is at such an hour. For my part I never take an evening ramble at this hour without finding my mind in a more than usually meditative frame. There is something in the season that naturally inclines us to melancholy. There is something in the close of day so like the close of life, only perhaps we fear it will not be half so peaceful ;

and something so serious in the reflection that the limit of existence here is fixed, and that we have made one day's approach nearer to the goal of our earthly race, that the caudid mind cannot well be otherwise than meditative. It is only those, who never think, who are vain and trifling at such an hour. I thought with how different feelings the humble Christian, and the mere man of this world must contemplate nature at such a time as this. The Christian looks upon an evening like this as emblematical of that happy hour, when he shall finish his pilgrimage here, and bidding a last farewell to all things below, shall wing his triumphant flight to the Paradise above,—his perils over,—his happiness of uninterrupted fruition begun. To the Christian it is no cause of alarm or gloom that his life is wasting away by weeks and days. The nearer death, the nearer heaven. No matter to him how soon this poor life is ended,—he is assured it will end in peace. The sooner the final struggle, the sooner his triumph. He cares not where nor how soon he lays off this mortal tenement. It will be the sooner that he will enter, upon his mansion in the realms of eternal bliss. It is not so with the man of this world. If he possess a tolerable share of feeling, the thought that another day of his short life is gone, fills his mind with horror. His soul has no resting place. He is a mariner upon a boisterous sea, without helm, or star, or compass to guide him, and he fears he shall be plunged into that dreadful abyss, which rages and burns with devouring fire to all eternity. How can he calmly see the night of death approaching and feel no fear? How can he feel joyous, when he knows not but he has looked upon his last setting sun and that ere another day dawn, he shall be where no day shall ever dawn, and where no ray of hope shall ever cheer him? How can he be cheerful when he knows that to him the nearer death, the nearer hell? Oh! sinner, sinner! Stop ere thou reach that awful precipice! Pause on thy course! Another step and thou art gone forever! Repent, and live. Then death shall never harm thee. But the hour, when he shall attack thee, shall be an hour of victory over thy foe.

I was indulging in such meditations as these. I had wandered I knew not how far, for so intensely had my mind been engaged that I had taken no notice of the

lapse of time. It was still however an early hour, and I was walking more leisurely forward, when I came upon a party of youth, unperceived, who were seated upon a green, grassy bank beside a little rivulet. They were earnestly engaged in conversation, I paused to listen. I found they were a little club of striplings, who, among other publications, had been reading a late number of the Monitor, and were now engaged in discussing its contents. They seemed to be unanimously of the opinion that it was the best paper for the object which they had seen. They pointed out many things which they approved, and some which they disapproved. Their conversation was artless, simple, such as we should expect from those of their age. But I found their views had been elevated, their thoughts had been directed into a new channel, I doubted not, by the influence which this publication had exerted over them. After some miscellaneous discussion one of these noble youths stepped a little forward of the company, and said, and he blushed when he said it, that he had been writing a letter to the Editor of the Monitor, which he wished to read to them. All this was done with such an air of modesty, and still with so much manliness that they readily gave him audience. After he had finished, they shouted their applause, and were unanimously agreed that it should be sent for publication in the work which they so much valued. To this the youth objected, and would have utterly refused it, had I not stepped forward, and being a friend in whom he had confidence, offered to transact the business for him. I only insisted on his inserting some new paragraphs and making a few verbal corrections in order to fit it to go before the public. There seems to me to be nothing very remarkable in the letter, except it manifests the good feelings and the benevolent desires of the writer and of the little club of youth, who gave so warm an expression of their approbation of the sentiments, which it contains. It is the following.

TO THE EDITOR OF THE MONITOR.

SIR,

I Have read with great interest and attention the numbers of your truly worthy publication as they have successively appeared, and I now wish to express my

thanks, and in doing so I express the thanks of many, who I know feel under the same obligations as myself, for your pious and benevolent labours. I have read the Monitor with attention, because the object of your work being "to improve the taste, the understanding and the heart," was one which awakened my curiosity and demanded my attention. I have read it with interest because I found it so well calculated to secure the object proposed. He, who possesses a tolerable share of understanding, and a moderate compass of thought, if his heart is interested, in the improvement of the moral condition and character of the youth of our beloved country, cannot well refrain from looking forward a little into the future, and enquiring what will be the moral effect produced upon the youthful readers of the MONITOR. Will they be found to be some ten or fifteen years hence, better husbands, better wives, better parents, better citizens, than they would have been, had they not been benefitted by your labours, and the labours of the contributors to your pages. You well know, Mr. Editor, as almost every one does, that the youthful mind is plastic, tenacious, capable of receiving deep and lasting impressions. And knowing this, it is reasonable to suppose that the publication, of which you are the conductor will have a powerful influence upon its readers, and go far to form their future characters. Who has not often felt that, when tempted to commit some sin, perhaps, where no human eye could see him, or to engage in some scene of revelry, or criminal amusement, which perhaps might never have been known, he has been restrained from the commission of crime, by the recollection of some early religious instruction from a dear parent, or a timely warning from a friend, or a sermon from the pulpit, or an essay in some religious publication. And perhaps this instruction, or warning, or sermon or essay was not given with any reference to the particular crimes, from which we were restrained. This serves to illustrate how powerful, and controlling are the moral, and religious impressions, which we receive in our childhood, and youth.

I have made these remarks, Mr. Editor, that I may urge upon you, and upon the contributors to your pages the duties, which they owe to the readers of the Monitor. I do not believe this is any common duty. It is one, the

faithful, and conscientious discharge of which, will contribute much to the happiness of future generations. It will not stop with the youth who are the immediate objects of it; but it will tell in its effects upon the character of the youth of our country, centuries from the present time. So on the other hand the neglect of the proper performance of this duty will be felt through the long lapse of ages. If these assertions be true how careful should you be that nothing escapes your pens calculated to mislead the understanding, or make a wrong impression upon the heart. No writer should leave his sentiments but half expressed, or if he is combatting the opinions of others should leave them but half confuted. Now I desire, Mr. Editor, that your paper should assume and maintain a high stand for piety and taste, instruction and usefulness. It is in the power of your contributors to do much, very much towards forming the tastes of your youthful readers. We anxiously desire that the Monitor may be circulated and exert its salutary influence widely and lastingly.

One word more, Mr. Editor; and I will no longer tax your patience nor that of your readers. There are in our country many youth of either sex, of talents and piety; who we hope will not want a disposition to render themselves useful by every means in their power. May they not be usefully and dutifully employed in devoting some of their time, and talents, learning and piety in contributing to the pages of the Monitor?

I confidently believe that they could not dispose of their time more profitably. The youth of our country would thank them, and future generations would bless their memories. It is a duty they owe; and who can tell the good, which might result from a proper discharge of this duty. Let me therefore invite such into the field. Come and interest, improve, and instruct us by your occasional lucubrations. We will listen to your counsel—we will follow your instruction. In this scribbling age, when every shepherd writes his pastoral, and every love sick maid her sonnet, I would not be understood to invite into the field a host of beardless, and petticoated adventurers for literary fame. The mania for writing is quite too high already, without any such encouragement. Not every college sophomore, or boarding school Miss is

capable of writing for the public eye, much less for public instruction. But there are those, who are capable, and who, we hope will be willing to do something for the present age. Often persons well qualified for writing are restrained by their own modesty. Indeed those, who can write best, generally write least. There is something appalling to them in the thought of being exposed to the gaze and scrutiny of a world. But we should always remember that neither frowns nor favours should have an influence upon us in regard to the proper discharge of our duty. The present is not a day when any should be inactive. It is too late for men of the nineteenth century to cry down benevolent effort. The machine would go on, and go on almost by the momentum, which it has acquired, if we were not to put a finger to the wheel. We may oppose the current of a river. We may dam up, and stop its flowing in its accustomed channel. But we should only turn it aside in another direction. It might no longer bless us by its pure and salubrious waters; but it would still roll on just as broadly, and just as irresistably to bless others, who perhaps are far more worthy. But we *will not* oppose the current of this river of benevolent effort. We *will not* dam up, or stop its progress, nor seek to turn it into another channel. Roll on thou mighty river! and bless not only us by thy pure and salubrious waters; but broader and deeper may thy channel be, and longer thy course, till this barren world be fertilized by thee, and all its thirsty, and perishing inhabitants drink of thy streams, and live forever!

B. Y.

ANALOGIES BETWEEN THE KINGDOMS OF NATURE AND OF GRACE,

ESSAY No. IX.

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth; so is every one that is born of the Spirit.

JESUS CHRIST.

A Slight survey of the kingdom of nature, will convince the reflecting mind, that most of the operations of

God's mighty power and unceasing goodness, in it, are carried on silently. The annual and diurnal motions of the earth, are silently producing summer and winter, seed time and harvest, day and night. The same is true respecting those divine energies which are manifested in the vegetable kingdom. The grass rises silently to supply the creatures of God with food. The earth silently puts forth, first the blade, then the ear, and after that the full corn in the ear for the sustenance of man. The dews of heaven, so essentially necessary to vegetable life, descend in silence. We may not therefore decide that gentle gales of wind have less of the divine energy attending them than stronger gales. And by analogy the conclusion is drawn, that the more silent and gentle operations of the Holy Spirit equally display the omnipotence of divine grace as his powerful operations. This leads us to resume the subject of a former Essay, where we then left it.

The Holy Spirit, often very gradually awakens the mind to a sense of the guilt and danger which attend a state of nature. Persons are led perhaps first to reflect on the guilt of overt acts, in violating the prohibitions of God's law. These sins are broken off. The attention may then be turned to neglected duties. Afterwards a gradual disclosure of their exceedingly sinful affections, may be made to them. And at whatever period of their anxiety on the subject of religion, they are brought to discover so much of their guilt and impotency as to feel their indispensable need of pardon and sanctification, through the atonement of Christ and the operation of his Spirit; then their convictions of sin may perhaps be accompanied with some small measure of spiritual consolation. Whether this is observed or not, the Holy Spirit has then begun a work of sanctification in the soul. It hungers and thirsts after righteousness. The question is not whether we are able to determine the moment when our hearts were renewed; but do we exercise those affections, and live attempting the performance of those Christian duties which are the legitimate fruits of renovated hearts? But under the cover of the silent operations of the Spirit we must not keep out of sight the necessity of sanctified fruits in the heart and life. The work of progressive sanctification is carried on.

through the more silent operations of the Holy Spirit. The believer becomes less conformed to this world and more transformed into the moral image of God. He is gradually learning the difficult art of living out of himself and living by the faith of the Son of God. He more and more finds that without Christ he can do nothing acceptably. And it is an important truth that souls are elevated towards God only as the influences of the divine Spirit raise them. Christians are therefore equally dependent on his agency for the advances they make towards heaven, as for that first impulse which turned their faces Zionward. Hence the propriety of those Scripture directions;—"Quench not the Spirit. And grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption." His influences must be sought, and cherished, and improved, to make progress in the divine life. Let every one therefore beware of treading the unhallowed ground of self-dependence,—or suffering himself to be lulled asleep by carnal security.

The agency of the Comforter, often very silently communicates spiritual strength and consolation to pious souls. Sometimes he does this by enabling them to make a sanctified improvement of the dispensations of the divine providence. At other times he applies to their minds some quickening and comforting promise of Scripture. But he never suggests duty or comfort to the mind which does not harmonize with the truths of the Bible.

Again, there is a *soft breeze* in the natural world. It but barely moves the smallest objects exposed to its influence. Yet even this springs from the same Almighty Power as the other degrees of wind. Something analogous to this may be traced in the effects produced by the Holy Spirit, in the religious world. His motions are sometimes so gentle as to be with difficulty distinguished from the mere dictates of conscience, or the effusions of social affections. They are, however, uniformly tending to the same ends;—conviction of sin, sanctification, and real spiritual comfort. Perhaps we might correctly compare the serious reflections of small children educated in religious families, to these soft breezes of wind. Oftener than many suppose, these may be efficacious for the renovation of souls in childhood, where they can never afterwards give a very definite account of their

first religious impressions. But there is no more evidence that such has been the case with any particular child, than there is evidence that holy affections and holiness of life is manifested.

The sum of our fourth division may be given in the apostle's language.—“There are diversities of operations by the same Spirit.” Sometimes these operations are sudden and powerful; at other times they are more gradual and gentle. They produce different degrees of conviction of sin, and self-loathing,—of hungerings and thirstings after righteousness,—of delight in the character and government of God,—of trust and joy in Christ,—of gratitude for temporal mercies and spiritual blessings,—of inward and outward conformity to the holy requirements of God. In our judgment of ourselves and of others, we must therefore estimate the evidence of the Holy Spirit's operations by the correct and scriptural views which are possessed and the measure of sanctification which is manifested. In whatever measure his sacred influences are felt, they uniformly tend to disclose truth and produce holiness. Whatever pretences are made of being under the guidance of the Holy Spirit in embracing error or practising iniquity, must be rejected with a holy disdain. Such impressions are not from above; for they are exceedingly pernicious in the moral world. And we shall

FIFTHLY, Observe, that both the wind and the Spirit are HIGHLY SALUTARY IN THEIR INFLUENCES.

Though our knowledge of the genial influences of the wind in the natural world is very limited, yet who does not know that its effects are highly beneficial. It is the wind which purifies the air from a thousand noxious exhalations unfavourable to vegetable and animal life. Indeed, stagnant air, like stagnant water, would diffuse sterility and death wherever its baneful influence was long felt. The mighty wind, the gentle gale, and the soft breeze, are all the breathings of Infinite Goodness, diffusing blessings wherever they are felt. Have not all our readers known, by their own experience, the refreshing influence of a rising breeze, when they were oppressed, either with sultry heat, or the chilling damps of midnight stillness. In a word, wind in the kingdom of nature is indispensably necessary to vegetable and ani-

mal life, health, and vigour. How manifestly analogous to this is the agency of the Holy Spirit in the moral universe. As ignorant as fallen man is of the extent of the benefits which result from the operations of the Holy Spirit, yet enough may be known to excite lively gratitude and holy joy in every pious heart. All the moral purity in our fallen world must be attributed to his benign agency. As the Spirit brooded dove-like upon the waters at the birth of creation, generating order from chaos, and producing fertility and beauty from inert matter; so his regenerating influences in our fallen world produce moral order, spiritual life, and fruitfulness wherever they are found. All the suggestions which tend to moral goodness in sinners' hearts, are to be attributed to his sacred influence. They have an important salutary influence in the kingdom of grace, even where they do not prove saving to the soul. They restrain and suppress the active energies of desperately wicked hearts, and prevent much out-breaking of sin, where they do not really cleanse. Though they do not actually impel in a right moral direction, they may much retard the progress of sinners in rushing from God. This may be the case, whether these influences are more sudden and powerful, or more gradual and imperceptible. His influences are therefore incalculably great in the moral atmosphere, counteracting the morbid principles of spiritual contagion and death with which our world abounds.

This restraining influence of the divine Spirit is sometimes connected with the religious instructions, the godly examples or the devout prayers of pious parents, guardians, or instructors of schools. Often it is connected with the ministrations of God's word and the ordinances of religion. The labours of ministers, may therefore be instrumental, through the agency of the Spirit, of preventing an immense amount of evil where but little good is manifest. Here the pious in every relation and station should never be weary in well-doing. The command to them is,—“In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether shall prosper, this or that, or whether they shall be alike good.” This would be important if none but the restraining influences of the Holy Spirit were ever connect-

ed with these things. But we must further observe that his renovating, sanctifying, and comforting influences; in the kingdom of grace are usually connected in a similar manner to his restraining operations. Hence the motives to piety and Christian obedience assume an incalculable importance, and ought never to be overlooked. Contemplate the salutary influence of the Holy Spirit on the soul of the Christian, dispelling darkness from the understanding, stupidity from the conscience, impenitence, unbelief, ingratitude, and other sinful affections from the heart, and subjecting the will of the creature to that of the Creator. Behold him removing the polluted rags of self-righteousness and clothing the believer in the spotless robe of the Saviour's righteousness, and gradually bringing every thought into captivity to the obedience of Christ. In a word, behold the loathsome sinner, through the Spirit's agency becoming a new creature; elevated to the moral image of his heavenly Father, and prepared to shine as the brightness of the sun in the firmament of glory. The sacred influences of the Holy Spirit are energetic in promoting the moral beauty and fruitfulness of Christ's spiritual garden. On this account the Church has often breathed out the prayer,—“Awake, O north wind; and come thou south, blow upon the garden of my Beloved, that the spices thereof may flow out. Let my Beloved come into his garden and eat his pleasant fruits.” Yes, Christians you are ready to acknowledge that all your spiritual life and beauty, your moral fragrance and holy fruits are to be attributed exclusively to the agency of the eternal Spirit. While you discover that the world, the flesh, and satan, like so many strong currents, are uniting their power to impel you in a wrong direction, it becomes you habitually to pour out fervent prayers to God that the gales of Heavenly influence, strong or gentle as seemeth good in his sight, may safely waft you over an ocean of corruptions, temptations, and troubles, to the unpolluted, peaceful shores of eternal rest. This Essay will be closed with a few reflections.

First; Our subject may teach us, that mysteries in the operations of the Holy Spirit in the religious world constitute no just grounds for the rejection of the important doctrine of his sacred influences. We are in a

world where we are surrounded with mysteries on every hand. What can finite beings comprehend? Man's highest honour, consists in bowing humbly and submissively to the doctrines and precepts of divine revelation.

SECONDLY; Our subject should remind every individual reader capable of reflection on the truths which it has introduced to our view, of the impropriety and danger of refusing to yield to the least impulse to seriousness, piety, and godliness, as in doing this they may be, they are resisting, or quenching the motions of the Holy Spirit, that divine agent without whom no sanctification can be possessed on earth, or preparation be made for heaven.

THIRDLY; Our subject may teach us to be habitually learning important lessons of instruction from the kingdom of providence. A thousand things in that may lead our minds to a profitable contemplation of spiritual things. Let us no longer be dull scholars in circumstances peculiarly favourable for uniting delight and edification in the great things of religion.

FOURTHLY; Let our subject excite in us admiration of God's condescension in being more ready to give the Holy Spirit to those who sincerely ask him, than earthly parents are to grant the requests of their children. And shall not Christians feel the importance of being much engaged in pleading with God to bestow the gracious influences of his Spirit on his visible Church, that false hopes may be detected and renounced: that languid graces may be revived and multiplied, and that his professing people may more manifestly let their light shine before men, that others seeing their good works, may glorify their Father in heaven. Besides, if sinners need his awakening and renovating energies to reclaim their feet from the ways of sin and death, shall not all pious hearts be united in earnestly imploring the influences of the Spirit to breathe on the souls that are ready to perish, and excite all ages and ranks, to attend to the one thing needful, before it is forever too late.

O thou life-giving Spirit we humbly and earnestly beseech thee, to vouchsafe thy heavenly influences to quicken, sanctify, and comfort thy people. We do beseech thee, mercifully breathe on souls dead in trespasses and sins, and cause them to live unto God, that they may have life everlasting.

SELECT BIOGRAPHICAL SKETCHES.

STEPHEN.

THE leader of that "noble army of martyrs," who followed Christ even unto death, was St. Stephen. The Sacred History gives us no particulars of his country or kindred. That he was a Jew, appears evident from the whole strain of his apology before the Sanhedrim. Some of the ancient writers number him among the seventy disciples. This seems, however, to be little more than conjecture, although his thorough acquaintance with the Jewish and Christian dispensations, and their relation to each other, and the sacred learning and great ability with which he defends the Messiahship of Christ against its most subtle opposers, would seem to favour the opinion, and to indicate that he had enjoyed the advantage of our Saviour's personal instructions. As he united to these acquirements an undaunted boldness and fervent zeal, and as he also possessed a large measure of that spiritual influence which had been lately shed upon the Church; he was eminently fitted to defend the cause of his Master against his unbelieving countrymen, and to glorify him in the very agonies of death.

It is on the institution of a new order of officers in the Church, that we first hear of St. Stephen; who, in the enumeration given of the seven Deacons presented to the Apostles for their approbation, is distinguished above the rest by this strong attestation, that he was "a man full of faith, and of the Holy Ghost." The seven Deacons were Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas; and as all these names are Grecian, it is probable that they were chosen from that part of the Church which had complained against the other. The ingenuous and liberal spirit, which appears to have been exercised on this occasion by the Hebrews, served to repress the first risings of dissension, and was made to conduce to the enlargement of the Church. United again in the spirit of Christian charity, "the Word of God increased; and the number of disciples multiplied in Jerusalem greatly: and a great company of the priests were obedient to the faith."

The Jews tell us, that there were not less than 480 synagogues in Jerusalem, for prayer and the exposition of the law; connected with which were schools or colleges, for the instruction of young persons. Many of these schools were erected at the expense of Jews residing in foreign countries, after whom they were named, and who sent hither their youth to be educated in the knowledge of their law and religion. 'Stephen, full of faith and power,' having done "great wonders and miracles among the people," and having thereby awakened the malice and opposition of the Jews, five of these synagogues combined together to encounter him;—the synagogue of the Libertines, that is, as Cave supposes, Jews emancipated by the Romans;—the synagogue of the Cyrenians, that is, Jews who inhabited Cyrene, a famous city of Lybia;—the synagogue of the Alexandrians;—that of Cilicia, in the Lesser Asia;—and that of Asia, that is, that part of Asia Minor which lay near to Ephesus. These all rose up to dispute with Stephen.

The Sacred History is silent concerning the particular subject of disputation; but it informs us that his adversaries "were not able to resist the wisdom and the spirit by which he spake:" a remarkable and direct fulfilment of Christ's promise to his disciples, "I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist."

Unable to refute St. Stephen, yet unwilling to yield to the truth, and enraged at the triumph it had obtained, these men no longer ventured to oppose him with open argument, but betook themselves to the basest methods of silencing him. They suborned false witnesses against him, hoping that he might thus fall a sacrifice to their malice, under the same pretexts which had been alleged against his master. "We have heard him speak," said they, "blasphemous words against Moses, and against God." And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, and set up false witnesses, which said, "This man ceaseth not to speak blasphemous words against this holy place and the law; for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us."

Stephen was now standing as a criminal before the Sanhedrim, charged with having declared, that Jesus of Nazareth should effect the ruin of the Temple and the abolition of the Mosaic institutions.

It may be here observed, that these accusations were grounded upon the very errors which blind the Jewish nation to this day ; and Stephen's manner of combating them, is that which seems the most likely of all others to be successful with that infatuated people. A late able writer, states these errors to have been, " That God had promised to them in their father Abraham the possession of the land of Canaan, that is, the enjoyment of this present world ; and that they were to serve him with this expectation. This was their first and greatest error ; the foundation of all the rest. For from hence it followed, that the kingdom of their Messiah was to be a kingdom of this world : and as Jesus of Nazareth did not affect such a kingdom, but declined it, they concluded he could not be the person ; and that God had showed it, by leaving him to be despised, persecuted, and put to a shameful death. Concerning themselves they thought, that as God had chosen them for his people, they should never fall away, and be separated from him : that their Law and their Temple being intended for perpetuity, would never be abolished : and lastly, That the Church of God and its privileges should not be extended to the Gentiles, and that the Gentiles never would be taken into it."

The speech of St. Stephen before the Sanhedrim is a refutation of all these errors ; and his method of arguing, though at first view it may not seem pertinent to his subject, was certainly felt to be so by the Jews, whom it inflamed with implacable rage.

All who sat in the council, looking stedfastly on him before he entered upon his defence, saw his face as it had been the face of an angel ; but neither this, which was probably a divine attestation on his behalf, nor the cogency of his reasoning, nor his forcible appeal to their consciences, could save the holy man from their fury :—" They were cut to the heart, and gnashed on him with their teeth." But he, regardless of what was passing around him, " being full of the Holy Ghost," his heart wholly occupied with divine things, " looked up steadfastly into heaven, and saw the glory of God," some

bright and sensible appearance of the Supreme Majesty, "and Jesus standing on the right hand of God," clothed in the robes of our glorified nature, and in a posture of readiness to protect and help, to crown and reward, his faithful servant. So easily can God satisfy, and even delight us in the want of all earthly comforts, and even in the extremity of suffering. Divine consolations are often thus nearest to us, when human aid is farthest removed.

He had no sooner made known his vision, "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God," than the patience of his enemies was exhausted. Blinded by their fury, regardless of the illegality of the procedure, and taking it for a fact demonstrated by his own declarations that he was a blasphemer, "they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him." But how honourable to Christianity is the scene now drawn by the sacred writer! The charity of the dying martyr is as fervent as his faith is firm. He had with severity reproached his adversaries for their malignant resistance of the truth; but when they touch even his own life, he falls before them without an opposing word. In defence of the truth he was valiant; but he yields up himself without a murmur to their cruel rage. The closing words of the historian are pregnant with weighty instruction:—"And they stoned Stephen, calling upon God, and saying, Lord Jesus receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep;" which is the usual phrase, whereby the New Testament beautifully describes the death of true Christians; and, in the present instance, it strikingly contrasts the tranquillity of the dying martyr, with the fury of his murderers.

"The eloquence of a Cicero," says an admirable Historian of the Church of Christ, "would be mere feebleness on this occasion. All praise is below the excellency of that spirit which shone in this first of martyrs. Let it stand as an example of the genuine temper of martyrdom, of real faith in Christ, and of real charity to men; and let the heroes of the world hide their heads in confusion."

METEORIC STONES.

THIS phenomenon in nature is calculated to awaken anxiety, excite wonder, and perhaps occasionally to produce apprehension. No satisfactory solution of the secondary cause of their existence has yet been given. We shall not attempt one. Their existence, and the circumstances of their fall, in the succeeding accounts, selected from many others which might have been given, prove that only a present and all-powerful Deity can protect us from the danger of sudden death, in the bright sunshine or in the lowering thunder tempest.

THAT meteorites do really fall from the upper regions of the air to the earth, can no longer be doubted, unless we are determined to reject the evidence of human testimony. These bodies have a peculiar aspect, and peculiar characters, which belong to no native rocks or stones with which we are acquainted. Their fall is usually accompanied by a luminous meteor, which is seldom visible for more than a few minutes, and generally disappears with explosions. These bodies appear to have fallen from various points of the heavens, at all periods, in all seasons of the year, at all hours, both of the day and the night, also in all countries of the world, on mountains, and in plains, and without any particular relation to volcanoes. The luminous meteor which precedes their fall, affects no constant or invariable direction. They are for the most part, hot when they fall, and emit sulphureous vapours. As their descent usually takes place in calm, and often cloudless weather, their origin seems to be owing to some very different cause from that which produces rain or storms.

At the sitting of the National Institute of France, on the 9th of May, 1803, Fourcroy read a letter addressed to Vauquelin, from the town of L'Aigle, containing, among other details, the following:—

On the 26th of April, about one o'clock, P. M. the sky being almost serene, a rolling noise like that of thunder was heard. It seemed to proceed from a single cloud which was on the horizon, and which the inhabitants beheld with amazement, when, to their great surprise and terror, explosions like the reports of cannon, sometimes

single and sometimes double, were heard, along with a violent hissing,—phenomena which struck terror even into domestic animals; for the cows bellowed, and the poultry fled to a place of shelter. This noise was succeeded by the fall of a great number of stones of different sizes, weighing ten, eleven, and even seventeen pounds. The largest entered the earth to the depth of a foot. Several of these fell into the court-yard of M. Bois-de-la-Ville, and one of them very near him. Many curious persons collected some of them; and Foureroy laid before the Institute one of the fragments, which, when compared with that of the Villedufranche specimen, presented at the meeting by Pictet, greatly resembled it in every point, exhibiting the same colour, texture, and black crust; in a word, the fragments could not be distinguished from each other but by the size.

Lamark then reported that he had received several letters, apprizing him of a fire-ball which had been seen to pass from east to west with great velocity on the same day, and at the same hour, at which the event alluded to took place. It was added, that this meteor had been seen at sea before it reached the continent.

About half past six o'clock in the morning of December 14, 1807, the people to the north of Weston, in the state of Connecticut, observed a fire-ball issuing from a very dark cloud. Its apparent diameter was equal to the half, or of two-thirds, of the moon; its light was vivid and sparkling, like that of incandescent iron, and it left behind it a pale and waving luminous train, of a conical form, and ten or twelve times as long as the diameter of its body, but which was soon extinguished. This meteor, of which the apparent motion was less rapid than that of most others, continued visible for half a minute, during which it exhibited three successive bounds, with a diminution of its lustre. About thirty or forty seconds after its extinction, there were heard, during three seconds, three very loud reports, like the firing of a four pounder at a little distance; and these were succeeded by a more prolonged and rolling noise. With the successive explosions, stones were darted in the environs of Weston, and even into the town itself. These stones were found in six different places, nearly in the line of the meteor's path, and from six to ten miles distant from

one another. They fell in the presence of many witnesses, some plunging into soft soil, and others breaking into fragments against the rocks on which they happened to impinge. The most entire specimen weighed thirty-five pounds, but a much larger was dashed in pieces against a rock of mica slate; and, from the amount of fragments collected, it was estimated to have weighed two hundred pounds. At the moment of their fall, these stones were hot and friable; but they gradually became hard by exposure to the air. They had the black external crust of other meteorites, and the usual grey cinerous aspect within, with whitish-grey particles, of a rounded form, impacted in the mass, and a general granular texture, in which were observable, 1. Globules of the same nature with the stone, but presenting a more compact structure, a more even fracture, and, under a strong light, indications of a lamellar texture, with the appearance of felspar; 2. Grains of very white metallic iron; 3. Grains of oxyd of iron, of rust colour; and, 4. Shining yellow sulphuret of iron, disseminated in very minute grains.

SELECTION ON ELECTRICITY.

THE extent and brilliancy of Dr. Franklin's discoveries gave a form and dignity to the science of electricity which it had never before possessed, and raised their author to a high rank among the distinguished philosophers of the eighteenth century.

Astronomy had elevated the mind to the contemplation of the most splendid and magnificent phenomena which the imagination could comprehend; Optics had dared to investigate the properties of that ethereal matter, which constitutes the very soul of the visible world; and magnetism had connected her facts with the polar attraction of the great globe itself. It had indeed been conjectured, that the shock and spark of the electrical machine, were miniature effects of a more tremendous agent; but it was reserved for Dr. Franklin, not only to give a form and character to this infant science, but to raise it to a higher rank among the other great divisions of human knowledge. The vulgar were astonished at the sight of fire

brought down from heaven; and philosophers themselves startled at the recollection, that they had been amusing themselves with a thunderbolt in their hands, and trifling with that terrible agent, which had so often alarmed and convulsed the physical world. Human genius indeed seems on this occasion to have made an impious excursion beyond its mortal range, and one victim was demanded to expiate the audacious attempt.

Suspecting that the electric fluid was similar to that which produced lightning, Dr. Franklin drew up a statement of the principal points in which these two agents resembled each other. He found that flashes of lightning, like the electric spark, are generally seen crooked and waving in the air; that lightning, as well as electricity, strikes pointed objects in preference to all others; that lightning and electricity take the readiest and the best conductor; that they both dissolve metals, and inflame combustible substances; that they rend solid bodies, strike persons blind, reverse the poles of a magnet, and destroy animal life. These points of resemblance appeared to Dr. Franklin so very striking, that he resolved to examine, by direct experiment, the truth of his conjecture. For some time he waited for the erection of a spire in Philadelphia, to assist him in his views; but he afterwards thought of a more simple method of carrying them into effect. Having extended a large silk handkerchief over two cross sticks, he formed a kite, which, unknown to any person but his son, he elevated during the first thunder-storm, which happened in the month of June 1752. The kite remained a considerable time in the atmosphere without any appearance of electricity. A cloud, which had the appearance of being charged with lightning, passed over it without producing any result; and Dr. Franklin began to despair of success. His attention, however, was roused by the erection of some loose fibres on the hempen cord, and on holding his knuckles to the key upon the string, he received an electric spark. Before the rain had wetted the string, other sparks were obtained; but when the string was thoroughly wet, Dr. Franklin collected the electric fire in great abundance. About a month before Dr. Franklin had made these successful trials, the French philosophers had obtained similar results. In order to show, by

direct experiment, that the electricity collected from the atmosphere had the same properties as that which was generated by the friction of an electric, he erected an apparatus in his house at Philadelphia, consisting of an insulated iron rod connected with two bells, which indicated by their ringing that the rod was electrified. After numerous trials, he found that the natural and artificial electricities were in every respect the same; that the clouds were sometimes negatively, and sometimes positively electrified; and that sometimes, in the course of one thunder-storm, they changed several times from positive to negative. On one occasion, when there was no thunder at all, he found the air to be strongly electrified during a fall of snow.

About this time, the death of Professor Richman of St. Petersburg, while employed in bringing electricity from the heavens, created a great sensation in the scientific world. This eminent individual was engaged in a work on the electricity of the atmosphere, and was therefore extremely desirous of observing the electrical state of the air during thunder-storms. On the 6th of August 1753, he had prepared his apparatus for observation. From a metallic rod passing through a perforated bottle, and fixed upon the roof of his house, there passed a chain surrounded with electrics. The other end of this chain was fixed to another metallic rod placed in a glass vessel, and to this second rod was attached a linen thread, which marked, by its elevation on a quadrant, the intensity of the electricity of the rod.

While Professor Richman was attending an ordinary meeting of the Academy of Sciences in the forenoon, his attention was excited by the sound of distant thunder. He immediately set off for his own house to observe the electrical state of the air, and took with him his engraver Sokolow, that he might be enabled to give a better representation of any phenomena that should present themselves. Richman remarked, that the thread pointed to four degrees on his quadrant; and while he was describing to his friend the dangerous consequences that might ensue if the thread rose to 45° , a dreadful clap of thunder alarmed all the inhabitants of St. Petersburg. Richman inclined his head to the gnomon to see the degree of electricity which was indicated; and when he was in that

bent posture, with his head about a foot distant from the rod, a large globe of white and bluish fire, about the size of Mr. Sokolow's fist, flashed from the rod to his head, with a report as loud as that of a pistol. The Professor fell back upon a chest behind him, and instantly expired.

THOUGHTS ON ELEMENTARY PRINCIPLES OF NATURAL PHILOSOPHY.

PRIMARY COLOURS.

* * * * "First the flaming *red*;
 Sprung vivid forth; the tawney *orange* next;
 And next delicious *yellow*; by whose side
 Fell the kind beams of all-refreshing *green*.
 Then the pure *blue*, that swells autumnal skies,
 Etherial play'd; and then of sadder hue,
 Emerged the deepen'd *indigo*, as when
 The heavy shaded evening droops with frost,
 While the last gleaming of reflected light
 Died in the fainting *violet* away.

THOMSON.

EVERY part of God's creation is full of wonders. Light, as it is emitted from the sun, appears to us colourless, but in reality, it is a combination of all the primary colours in existence. Rays of light are refrangible. Instead of moving in a direct line always, they are bent, when passing in an oblique direction, from one medium into another of different density, and they move in curve lines through the same medium when its density varies. This is true of their course in passing through the atmosphere, as this medium is more dense near the earth, and becomes more rare as you rise above it. On this account, the sun near its rising or setting appears higher than it really is; and it is actually seen a few minutes sooner in the morning and a few minutes later at evening than it would be were it not for refraction. Divine goodness is thus manifested in rendering the days longer in every part of the world than they could otherwise be.

Nor is it less conspicuous in causing that gradual transition from light to darkness, and from night to day, which is enjoyed in the evening and morning twilight.

But the refrangibility of light is most wonderful, when we contemplate it as the cause of all the primary colours in existence. A triangular glass, called a *Prism*, with smooth surfaces, will separate the different primary colours, and show them in the following order;—*red, orange, yellow, green, blue, indigo, and violet*. The appearance of these colours in the objects of sight, is owing to the different degrees, in which those objects are capable of absorbing the different primary colours, found in the ray of light. Red, for instance, will appear on the surface of such bodies as easily absorb all the other primary colours, but do not absorb this colour. These red rays are therefore refracted and reflected upon the organs of vision and produce the sensation of red. The same is true of green, in which Divine goodness has clothed the vegetable Kingdom. On these principles of refraction and decomposition of light, we are to account for the appearance of the *Rain-bow*,—a phenomenon which we intend to consider in a separate article, in some future Number.

Here we are naturally led to reflect, with what infinite ease, God can adapt the medium of vision, to the circumstances of creatures; so that on the one hand, delight and even raptures may be enjoyed from the power of seeing; or on the other hand terror and agony may be produced from the same source. In another state of existence, the organs of immortal bodies may be fitted for impressions more vivid, for imparting feelings more intense than we can now possibly conceive. Splendours incalculably more refulgent than those of the New Jerusalem, as seen in prophetic vision, may be actually witnessed by the conscious principle in man, which must now accommodate itself to the media with which its powers are circumscribed. After all, there are intellectual and moral qualities, which in contemplation can raise a higher tide of joy, or dart a more intense throb of anguish, through the conscious and immortal spirit in man than all other contemplations. Let us individually seek a preparedness of heart for high and blissful contemplations of the glories of Him that sitteth on the throne, and of the Lamb forever.

FOR THE MONITOR.

EDUCATION.—No. I.

AN apology for the triteness of my subject may be found in its importance to the interests of man. The influence of education on the mind is such as to strengthen and perfect its powers. The more extensive this influence, the wider will be the diffusion of happiness, and those will possess the greatest share of it who make the greatest proficiency in literary and scientific attainments. No intensity of application can be too great—no enthusiasm in the acquisition of knowledge too much commended, if it does not advance beyond the limit of the human understanding. When the mind attempts to soar above the sphere which is destined for its operations and grasps after the object to which it cannot reasonably hope to attain—then and not till then are we to cool its ardour and to check its ambition.

My first assertion, with regard to the salutary influence of education, is one in whose support facts, as well as arguments, may be adduced. Let the untutored Indian of the forest, with his blanket and his tomahawk, be contrasted with the well-educated and refined American. Can we perceive no dissimilarity in the sources or the quality of their enjoyment? Is the ignorance of the former as exuberant in happiness as the refinement of the latter? Enter his wigwam—converse with its wretched inmates, as groveling as the reptile which they tread beneath their feet—examine the materials which compose their furniture and then answer the question; has civilization no charms superior to the base-born pleasures of a savage life? They wear out their lives in the gratification of their sensual appetites and passions, while the improvement of the mind is neglected and forgotten. They roam their native wilds—not to contemplate the works of nature and refer them to an adequate cause—not to search out objects for their compassion and their charity; but to invent new schemes of oppression, and to discover new victims for revenge. Are the principles of sensuality and revenge sources of pleasure and conducive to the good of man? I put the question—not to the bigoted votary of ignorance, whose mind never soared above

the limits circumscribed by his own fanaticism.—Not to the earth-born wretch who will plunge into the darkness of paganism or embrace any doctrine, however erroneous, if, by that means, he may throw off the burden which his own conscience has imposed—but to him who, born in obscurity and ignorance, has yet acquired a competent degree of knowledge to understand its merits and give an impartial decision. Why then, when an appeal is made to the charity of the rich for its application to the wants of the heathen, is the answer so frequently and triumphantly reiterated, “the more ignorance, the more peace?” What if you speak of the wildness of the Tartar—the moral degradation of the Hotentot or the savage ferocity of the New-Zealand cannibal? You are repulsed with the cold and unmeaning vagary of a distracted philosophy—“Disturb not the tranquillity they have so long enjoyed by affording them the means of instruction. Let them live and die in the religion of their fathers—the religion of nature. Give them the Bible, and you dissipate the mists which have been so long settling around them, to hide the horrors of their situation,—you awake them to disappointment and sorrow. The flowers which have so long bloomed in their path will wither, and their paradise will be converted into a garden of thorns.” Merciful God! Does the religion of thy Son sanction such language or approve such conduct? But who are the men by whom these sentiments are uttered? You will find them coolly calculating the amount of their property, ignorant of any thing but the mode of accumulating it. Or perhaps they “grind the face of the poor” by unreasonable extortion: Selfishness or gross ignorance prompts them to such feelings and such actions, and the one is to be detested as much as the other is to be pitied. We are happy, however, in the reflection that objections to the present mode of instructing the heathen are neither so numerous nor so strongly urged as formerly. Liberality is more the characteristic of the present day than of any preceding age. Selfish principles are thrown more into the back-ground, and Christianity, of course, gathers oftener her wreath of laurels. The period is, evidently, not far distant—I can almost see it ushered in,—when education, of which Christianity is not the least part, shall erect her edifices wherever human beings ex-

ist, and when the genius of literature shall extend as far as the wants of man, and, gathering her trophies, shall lay them, consecrated by the spirit of religion, at the feet of Jesus.

ION.

BIBLE CLASSES.

NUMEROUS Letters recently received, requesting information respecting the formation of Bible Classes, have induced us to prepare for the pages of THE MONITOR an article on that subject ;—a subject which we have repeatedly been requested to discuss more in detail than has yet been done.

WHEN the formation of a Bible Class is to be attempted, we recommend, that on the Sabbath a discourse should be delivered, exhibiting the inestimable value of the Inspired Volume, and the importance of an early and intimate acquaintance with its truths. If possible, let all ages be made to feel that it is a duty, and a privilege to have the word of Christ dwell richly in them in all wisdom ;—that it is desirable to obey even the *letter* of the direction given by Moses ; “ These words ” the words of Divine revelation, “ shall be in *thine heart*. And thou shalt teach them diligently unto thy children and shalt talk of them when thou sittest in the house and when thou walkest by the way,—when thou liest down and when thou risest up.” At the close of the service, let the young be invited to meet their Pastor, at such time and place as he is pleased to appoint, and let parents be invited to be present and co-operate. Let it be notified that when the Class is organized, all which their Pastor wishes of them will be definitely explained, and then such youths over twelve or fourteen years of age as please, will be formed into the Bible Class. Between the Sabbath and the proposed meeting of the youth, it will be useful for the Pastor to call on so many of his influential young people, as his other duties will permit, and enlist their feelings in the object.

When the period arrives for organizing the Class, the introductory exercises will vary according to circum-

stances. A short portion of the Scriptures, like the 19th Psalm, may be read, with the blessing of God invoked on the proposed exercises, either before or after its perusal. Then the youth may be informed of the particular manner in which their future meetings will be conducted. Most of the numerous Bible Classes in New-England, either use the "*Bible Class Text-Book*," consisting of a system of questions answered in Scripture language entirely, or a Reference Testament, called the "*Sabbath School Testament*." We will describe the usual exercises in Bible Classes with each of these works, so far as we have been acquainted with them. Where the "*Text Book*" is chosen by the Pastor, the members of the Class will be furnished with that at the first meeting. Such as engaged in studying it, might conveniently be formed into five divisions, three of females and two of males,—or, where the Pastor chooses, he can have two Classes,—one of females, to meet in the afternoon,—the other of males, to meet in the evening,—and each Class separated in four or five divisions. Let one division take the first lesson. Each member of that division is expected to commit to memory the passages of Scripture which are pointed out, and as many of the others which are in reference as may be convenient. Besides doing this, the Notes in the appendix should be attentively consulted in their place, and such use made of Bibles with marginal references, as may more fully unfold the will of God on that particular subject. Unwearied attention in the scriptural investigation of their lessons should be given. On this, much of the benefit of the other exercises depends. Let the second division use the second lesson, the third division the third lesson, the fourth division the fourth lesson, and the fifth division the fifth lesson. Let each division study its own lesson with the critical minuteness already recommended, and likewise give considerable attention to each of the five lessons.

Besides the scriptural recitations, the Pastor might recommend, writing essays on their respective lessons, after an attentive consultation of the Bible. Many advantages might be derived from such an exercise, even if the compositions were never shown to the Pastor. When he receives them, after making needful correc-

tions, he could read as anonymous, such as he thought fit, and return others to the writers without reading them to the Class. These exercises, though imposing a considerable tax on the Pastor's time, promise so much benefit to the young, that he will probably cheerfully consent to them.

When the members of the Class are convened for recitation, let them be reminded that they are engaged in no ordinary study,—that the appropriate exercises of the Class demand, a reverential, prayerful and practical attention. Let them be reminded that, rightly to understand and faithfully to apply its truths, they need the influences of the same Spirit which indited the Sacred Volume. A few remarks of this kind will tend to prepare their minds, to spend five minutes in prayer at the opening of the meeting.

The first question will then be propounded to the first division, and one of its members will be desired to repeat a part or the whole of the texts printed out. Another may be requested to recite other verses which follow, whether printed or only in reference. And when a Note, in the Appendix, belongs to a lesson, members of the division may be questioned respecting that Note. When a division is large, it is not expected that each member of it, should recite at each meeting. All should be prepared, and some can recite at one meeting, others at the next. After hearing the Scriptures in the lesson recited, and perhaps some of them repeated, the Pastor, in the manner which shall seem most likely to benefit the Class, will explain, illustrate, enforce, and apply the general subject, or any particular text which it included. After spending from 5 minutes to 15 in lecturing on one lesson, let the second division recite the second lesson, in the manner in which the first division recited the first lesson, and let the recitation be succeeded by the familiar lecture as before. This course may be adopted with each division, if the time will permit. *Text Books* with a margin sufficiently large for the Pastor to minute such hints as he wishes to introduce and expand in the meeting of the Class may be obtained if desired. It may be best near the middle of the evening exercises, to inquire what new names are to be added to the Class. Essays which should be read, would be well introduced

in this interval of lecturing. Thus the most deep and abiding effects might result from the Pastor's remarks.

We recommend that the illustrations be adapted to rivet the youthful attention, and that the application be made directly to the conscience and the heart. Let unwearied pains be taken to make the young feel that the Scripture truths which they recite, are the messages of God to them individually. We have witnessed a more uniformly profound and breathless attention given, and more peculiar tenderness in view of Divine truths expounded and applied in these meetings, than we have been accustomed to see in the sanctuary, except in seasons of special refreshing from the presence of the Lord. Let the Pastor come from his closet to the meeting, and retire from the meeting to his closet, and let him recommend this practice to all his Bible Class and he may expect to find such meetings Bethel seasons. Besides, let the Church with which the Bible Class is connected, pray much, and expect much, in connexion with these exercises, and they will not pray or expect in vain. We ask and receive not, because we ask amiss. Often we pray without expecting our petitions will be granted. And is there cause of surprize if we receive no favourable answer, when we expected none?

These remarks are equally applicable, whether the *Text Book* or the *Testament* is used. Here it may be suitable to describe what we consider the best method of using the *Reference Testament* in Bible Classes. Though that Edition was intended by the Editor, principally for the use of Sabbath Schools and common Schools, in the last of which, it is believed that it may contribute to improvement in reading, especially in the too much neglected exercise of reading for ideas;—yet numbers of Clergymen have chosen it as the text Book of their Bible Classes, and a blessing has followed. Where the *Reference Testament* is used, it is common, we believe, to commence with two or three of the first chapters, as the lesson of the Class, and let each member study them with a very careful attention to the questions in the Key. We likewise recommend that they use reference Bibles for examining other passages which have been collated on the most prominent truths. When they are convened to recite, after supplicating the Di-

vine blessing, one will be asked what **FACTS** are here related? where the reference letter *f* precedes a verse;—another will be asked, What doctrinal **TRUTH** is inculcated? where *t* preceded a verse;—of a third it would be inquired, What **DUTY** is here enjoined? where *d* was found in the margin. The youth will give such answers as they conclude are found in the paragraph, to which the Pastor applies the question, and if they answer incorrectly, he can set them right. The designed simplicity of plan in that Edition of the Testament, limited the reference letters to a small number. On this account, more questions are asked with each reference letter, than answers will commonly be found in any place where it is applied. This circumstance will serve to exercise the judgment of both instructors and pupils.

The Pastors can intersperse remarks explaining, enforcing and applying these scripture truths as the young give their answers, whether they answer from memory or from written notes which they had previously prepared,—a useful course sometimes adopted. After the examination is completed and the next lesson assigned, some prominent truth of the past lesson, may be made the theme of a short and pungent address. It might be well to connect with the exercises after the first meeting for recitation, a few questions at the commencement, on the exercises of the previous meeting and thus refresh the memories of the Class.

Here we beg leave to digress enough to remark, that Christians ought to be awaked from their criminal lethargy on the subject of the moral and religious qualifications of school instructors. Pious instructors, otherwise properly qualified, might exert an eminent degree of salutary influence over their pupils, by introducing the morning services of their schools with questions in the portion of Scripture read before prayer, and in a few words applying the truths of revelation to the immediate circumstances of these little nurseries of the Church and state. This course would probably be often succeeded with such refreshings from above as have recently been witnessed in the schools of several pious Beneficiaries.

We shall now proceed to shew that to attract the young people around their Pastor, in social circles for improve-

ment in Biblical knowledge, is DESIRABLE, is PRACTICABLE, and HAS BEEN ATTENDED WITH A BLESSING.

To collect young people in social circles around their Pastors, where just that affectionate instruction and judicious counsel may be imparted to them, which their age, their inexperience, and their peculiar temptations demand, is HIGHLY DESIRABLE. Where no systematic efforts have been used with the children of a congregation, to make them acquainted with the first principles of the Oracles of God, they will, in youth be found exceedingly ignorant on religious subjects, and their ignorance is an almost insuperable barrier to their receiving benefit from public instruction on the Sabbath. When the youth in a Bible Class are called around their Pastor he can give them, precisely that elementary initiation, into religious knowledge which they are found to need. This kind of intercourse tends to remove improper feelings of distance and reserve on the part of the youth towards their Pastor. It tends to make them far more attached to him and more interested in his labours. His attachment to them and his interest in their welfare will likewise be increased.

If the young people have been Sabbath school children, the Bible Class system will be perpetuating to a latter period of life, the same kind of exercises, and cause the seed previously sown to promise more fruit unto holiness. And by such measures, the pious Pastor will with a Divine blessing, be able to keep the rising generation by the hand until he can lead them to the altar of God, there to form and ratify covenant vows. These youths would likewise be qualified and interested to co-operate in the instruction of others.

To have the young mind intimately acquainted with the pure doctrines of the Bible, must be an important security against the seduction of error. An extensive acquaintance with Divine precepts adapted to each relationship and circumstances in life, must be eminently useful in qualifying the young for their appropriate duties. To have imbibed the spirit of the Bible, and from early life to have been governed by its motives is immensely important. Now just so far as Bible Classes tend to promote these objects their existence is *desirable*.

In proportion as the young can be induced carefully to study their Bibles from week to week, it will tend to

banish from their minds trifling thoughts and from their lips vain conversation, and make them more interested in a preached Gospel. This employment tends to prevent, or cure a feverish thirst for novel-reading, for dress and for vain amusements. Such meetings of the young would prove safe and profitable substitutes for those parties in which time is wasted, the health impaired, and the soul endangered. Meetings of Bible Classes tend to familiarize the Pastor with plain expositions and direct application of Scripture truth: a kind of apostolic preaching which God has owned in every age. These and many other considerations unite to make it desirable that each Pastor have his youth associated for improvement in religious knowledge. And we remark again—

THIS IS PRACTICABLE. Only let the Pastor be interested in the object, and let his Church cordially co-operate with him, and every obstacle will disappear. It is true that more facilities for instructing the youth in these exercises, and for collecting them together, exist in some places than in others: but we know, that where attempts have been made, the success has always exceeded the Pastor's expectation. The exercises so directly commend themselves to the understandings and consciences of youth that where their object and tendency are known, multitudes of the youth will enlist. They are pleased with being together in the social circle, and where this can be for useful and elevating purposes, there is less difficulty in collecting them, than is usually conceived; and should a Divine blessing attend the exercises there would be the strongest of ties binding them to each other and to the study of the Bible.

This blessing may be confidently expected, if the Pastor and the Church are praying for it, and in a waiting posture to receive it. The history of Bible Classes in New-England justifies these expectations; for they HAVE BEEN attended with a blessing. Their formation in Newbury and Kingston several years since, was soon succeeded with Divine influences which brought greater accessions to those Churches, than they had received for several years before. The same is true of Ashfield, attended with circumstances peculiarly interesting. When the Bible Class was formed there, they were in a divided and distracted state, respecting the settlement of the

ministry. But the exercises of the Bible Class seemed to be the first rallying point of union, and were unquestionably the first link in a chain of spiritual blessings which were soon extended to that place, and which have been more abundantly enjoyed in succeeding years. In Ackworth, N. H. a powerful revival commenced in the recitations of a Bible Class, and that Class was conducted by a pious School Teacher. By consulting the back volumes of the Panoplist, these revivals of religion in Kingston, Ashfield, and Ackworth, will all be found connected with associations of youth for acquiring Biblical knowledge. The Pastor has informed us that a considerable circle in Haverhill, thus associated some years since have nearly all of them become hopefully pious. Did our present limits permit, we might mention several other places, where in years that are past, God appeared to own and bless the social study of the Scriptures among the young.

But recent instances of the descent of a Divine blessing on Bible Classes, are not wanting. Look at the precious revival with which this City is now visited, and the influence which it is exerting in the religious community elsewhere. The Pastor of Park-Street Church, has published, that it first appeared among the members of his Bible-Class.* And now between *fifty* and *one hundred* of them are cherishing the hope of the Gospel. We believe the revival in Charlestown,† like that in this City, has been intimately connected with Bible-Class exercises. Not that these in either place have precedency to the services of the sanctuary, but they have been precious auxiliaries. And the lectures in them are actually preaching the Gospel. THE MONITOR for August contains an animating account of God's blessing on the formation and exercises of a Bible Class in Bridgewater. Within four months after its formation, more than *three fourths* of its members were hopefully made heirs of eternal glory. Besides these *showers* of Divine grace, drops of mercy are descending on other Bible Classes but recently formed. We do hope that they are the precursors of a plentiful effusion of the Divine Spirit's influences. We have already protracted our remarks beyond our intentions, but we must add in conclusion, that we do believe, there has been a lamentable chasm in the relig-

* Monitor for Feb. p. 66. † Monitor for April, p. 139.

ious instruction of the youth over twelve or fourteen years of age. We do feel that this is an interesting age on which to bestow our choicest efforts. We are convinced that the hopes of Zion are principally suspended on the religious culture bestowed on youth. That portion of the Lord's vineyard promises more fruit from the culture bestowed than any other. And we think we can discern in the present signs of the times, that the Church is effectually awaking to their duty, not only towards children but towards youth. And now, if it be DESIRABLE, if it be PRACTICABLE, and if a blessing from God, has so often attended associations of youth for improvement in scriptural knowledge, we ask, shall any Pastor? —CAN any pious Pastor, neglect so important a means of rendering his other labours not in vain in the Lord? By the interests of the Church in the next generation;—by the value of the souls of the youth,—and by your own responsibility to Him who has commanded, "FEED MY LAMBS," we call upon all Pastors, to devise and execute immediately, the best measures for benefitting the young people of their charge.



ORIGINAL AND SELECT ANECDOTES.

ON SLEEPING AT CHURCH.

DR. A——, of Cambridge was once rather embarrassed with an occurrence in his congregation. An insane man, who had received a public education and who was strongly attached to the Dr. had observed in the forenoon of a warm Sabbath in summer, that several of the congregation slept in time of sermon. To prevent the recurrence of the evil in the afternoon, the maniac, having filled his bosom with windfalls from a neighbouring orchard, posted himself in a convenient station in the side gallery, the front gallery being occupied by the college students. Presently after the sermon commenced, he observed one asleep, and gently disengaging his hand from his bosom, he aimed its contents at the head of the sleeper. This occasioned some disturbance, but when it subsided a second sleeper's head was pelted with an ap-

ple. The preacher observing the occasion of the disturbance requested his insane friend to desist. "Dr. A." said the maniac, "mind your preaching, and I will keep the dogs awake." It will scarcely need to be remarked that for some time there was less inclination to sleep in that audience than usual.

Dr. A——, was distinguished for the appropriateness of his texts. When the practice of seating the congregation prevailed, the youth of Cambridge used to be all seated in the gallery,—the females at the left of the speaker, the males on his right, and the students in front. In a season when the youth were uncommonly thoughtless and devoted to vanity, Dr. A—— chose a text which pierced like the two-edged sword. He looked first on his right hand, and began to pronounce,—"*How long ye simple ones will ye love simplicity;*" he looked in front, "*and the scorers delight in scorning,*"—he turned to his right, "*and fools hate knowledge.*"

LATE ATTENDANCE AT PUBLIC WORSHIP.

A want of punctual attention to the hour of commencing divine service, is a fault but too prevalent in worshipping assemblies. A worthy clergyman whose congregation had given him much vexation in this respect, began his discourse one Sunday in these terms: "When I came here to begin to worship last Sabbath morning, I believe there were not twenty people in the chapel; at the weekly lecture it was the same; and again this morning; my heart is pained. What can you mean by this conduct? Do you mean to worship God? then I must tell you plainly, and with the authority of a Christian minister, that this is no worship; deceive not yourselves, God will not accept it at your hands." He proceeded to enforce this point with great earnestness and feeling, and produced such an impression on the minds of his hearers, that next Sabbath, almost every person had assembled by the time he ascended the pulpit.

A very common cause of late attendance, especially with the fair sex, is the time employed in dressing. Herbert has some lines so applicable to this sort of apology, that every lady would do well to have them written in

letters of gold, and suspended over her toilet, that they might be ever present to her eyes.

————— To be dressed !

Stay not for the other pin. Why thou hast lost
A joy for it worth worlds !

SELECT HYMN.

SHEPHERD of thy blood-bought sheep ?

Teach the stony heart to weep ;

Let the blind have eyes to see,

See themselves, and look on thee !

Let the minds of all our youth

Feel the force of sacred truth ;

While the Gospel call they hear,

May they learn to love and fear.

Shew them what their ways have been,

Shew them the desert of sin ;

Then thy dying love reveal,

This shall melt a heart of steel.

Where thou hast thy work begun,

Give new strength the race to run ;

Scatter darkness, doubts, and fears,

Wipe away the mourner's tears.

Bless us all, both old and young ;

Call forth praise from ev'ry tongue ;

O let ev'ry reader prove

All thy power, and all thy love.

TO CORRESPONDENTS.

Several communications from former Correspondents have recently been received. A " Careful Observer," will be inserted, in some future Number. The poetry of 'Henry,' is written in a beautiful hand and speaks the language of an affectionate and pious heart ; but it falls below our standard for poetry.

THE MONITOR.

VOL. I. OCTOBER, 1823. NO. 10.

THE PURSUIT OF KNOWLEDGE RECOMMENDED.

THE writer of the subsequent address has informed us that it was delivered to a Society of young men who met stately for the laudable object of mental improvement, and whose constitution required a small sum to be annually paid by the members, half of which was devoted to religious charities the other half to increase their library.

You, my friends, are near that period of your existence, from which the whole circle of it generally receives its character. Some of you, indeed, may have advanced beyond it. Some of you may not have reached it,—but none of you are so far distant from it—that it should not be an object of interest and concern. Providence has brought you into being, with various duties before you, and in possession of the powers necessary properly to discharge them. How you may proceed in the performance of these duties with advantage and honour to yourselves, with benefit to others, and with approbation from the Author of life, should be the chief object of your anxiety, the great aim of your exertions. Multitudes pass the whole of their lives, apparently ignorant of their duty and interest in these respects. They pass along in the path their fathers trod before them, or in the course those around chance to take, alike heedless what they do, and ignorant why they do it. Thus they are shuffled about by accident and fashion, till at last they fall into the grave, unrespected and unlamented,—Such a character and such a fate none of you can wish to be your own. That you may avoid the reproach of the one, and escape the misfortune of the other, in the first place, *Be considerate in choosing your occupations.*

Were young men more wise in this respect than they generally are, there would be less poverty and less un-

happiness in our country. Their choice is generally made before reason is sufficiently matured to discover the falseness of fancy's gildings, or sufficiently established on her throne to resist the sway of inclination. A particular employment, on some occasion, when the imagination is heated, appears to present a short and an easy path to wealth or distinction, and it is instantly adopted as the pursuit of life. And very often the deluded youth finds it suited neither to his character nor capacity, and too late discovers, that it can never lead him to affluence nor honour, perhaps not even to comfort. Do not therefore consider it trifling, that you are directed to be considerate in choosing your occupations in life. In making the selection there should always be a reference to the mental character, the moral temperament, and the bodily constitution. Some men manage successfully in pursuits and emergencies, to which the faculties of others would be wholly inadequate. A man may prosper as a mechanic, who would be neither fortunate nor respected as a merchant; one, who could never succeed in agriculture, may eminently flourish in more difficult pursuits. The same is true of the moral temperament, and the bodily constitution. Different moral, as well as mental qualities, are requisite for him who governs, and him who obeys; for him who superintends, and him who performs; and different degrees of health and vigour for him whose occupation demands labour and exposure to the varieties of weather and season, and him whose employment dispenses with both. You must therefore know yourselves, your minds, and your hearts in the outset of life, if you would pass it with honour, or even propriety.

But having actually engaged in your occupations continue in them perseveringly and undividedly. Such is the fickleness of our nature, and so great our proneness to be dissatisfied with present actual circumstances, that even in agreeable situations and in proper and profitable pursuits we are apt to consider all other situations more agreeable, and all other pursuits more profitable. This weakness of our nature; for it is surely a weakness, has ruined the earthly prospects of many a young man of high expectations. Finding less satisfaction and perhaps less success than he had anticipated in the pursuits

he has chosen and seeing others as he thinks, meeting both in different pursuits, he foolishly changes to a new occupation. I would by no means be understood, that one should never quit a present or even a familiar employment for another, the adoption of which times and circumstances render expedient and proper. But in general, such changes are vastly injurious, both to the characters and prosperity of the individuals who make them. They almost infallibly generate an indecision and hesitating irresolution of mind, which are fatal obstacles to a proper and faithful discharge of the duties of any station, and which therefore inevitably preclude the attainment of that felicity and abundance, which are unwisely sought by thus varying from pursuit to pursuit.

Weigh well, as has been already enjoined, before you determine; but having determined enter on your work with resolution, and pursue it with steadiness. Be neither driven from your path by the unexpected difficulties, that oppose your progress, nor enticed to quit it by the flowery fields, which fancy may suppose she sees at a distance. Nor suffer the business of your employment to pass languidly along. Unless the wheel be constantly impelled it soon ceases to roll, how great soever the force at first communicated. So your business should progress with undiminishing, if not increasing exertions.

Economy in expenses is no less important. I am aware I am not addressing those, who are in habits of dissipation and extravagance—but, it is a great truth that few learn to carry into life and practice the principles of a just economy. It is to be lamented, that youth are taught to associate the ideas of nobleness and generosity with such careless distribution or perverted uses of money, as more justly deserve the name of wastefulness. Such an employment of money though accounted more honourable than the management of the niggard, is however not less injurious to society and, perhaps, is more so to the individual. But there may be a great retrenchment of the ordinary expenses of life, without an approximation to the justly despised character of the real niggard. No one can deny, that he expends every year much to gratify some silly vanity; to pamper some vicious inclination; to indulge some capricious whim; or to obtain trifling and unnecessary articles of convenience or pleasure. All this

disbursement might and should be avoided. Indeed a strict and systematical economy is a moral duty of every individual. It is a duty too, repeatedly enjoined in the sacred scriptures. The same Divine being, who had just fed the hungry five thousand with a few loaves and fishes, expressly commanded his disciples, "Gather up the fragments that nothing be lost." But, remember, this economical management must never proceed from a hateful care of money—nor from the selfish hope of being hereafter able with more security to indulge your inclinations, or of possessing at some future time the foolish, useless distinction of being rich. Such motives are base—such a use of money is sinful. You should deny yourselves, and compress your own expenditures, that you may relieve the wants, and promote the happiness, of others. The age is now arrived, in which it is the imperious duty of every one to labour diligently, and live economically, that he may contribute more abundantly to the success of the numerous benevolent designs, which are now constantly springing into existence and which are so obviously tending to introduce the promised era of peace and good will on earth.

But it is time, that I should more particularly direct you to the nobler part of your nature, your intellectual powers. In all your pursuits, keep your eyes steadily directed to the mind ; with all your gettings, be sure you get understanding. You cannot expect, indeed you should not wish, to become learned men. But neglect not to feed your minds with knowledge, till you neglect to feed your bodies with meat. I am not ignorant of the common remark,—we can find no time,—our business constantly demands our attention. But be not offended, if I say, it is as frivolous, as it is common. The student, who has been poring the day long over his books, finds it recreation to turn to some manual labour. The labourer might find it equally an amusement to enter for a while the closet of the student, and adopt in a measure his pursuits. Thus in the intervals of labour while the body is gaining strength for new exertions, the mind may be increasing its knowledge and invigorating its faculties.

Some of these leisure moments should be devoted to obtaining an acquaintance with the circumstances, pursuits, and prospects of other men. Many and great dis-

advantages result from ignorance on this subject. And it is not the least unhappy of these, that persons, who confine their views to the narrow circle of the neighbourhood, in which they dwell, contract and cherish a selfish preference of themselves, which precludes all exertion for the public good, and almost renders them deaf to the calls of distress, that may sound in their ears. But the person, who cultivates an acquaintance with the circumstances of even his distant fellow men, learns to consider all mankind a family, of which he is a member, and feels it his duty and interest to seek the common benefit of the whole. He enters with spirit into schemes of benevolence, and forgets not "to do good and to communicate." Cultivate in yourselves these liberal feelings towards the world, and this lively interest in its prosperity and happiness.

But be careful also to discipline your minds with particular reference to the distinct concerns of the place of your abode. In consequence of a neglect of this duty in its young men, the prosperity of many a town has sadly declined. The fathers, who had ruled in its councils, and guided its affairs, pass to their long home, but the sons are not prepared to supply their places. None are found to manage its concerns, public spirit deadens, and, if good institutions are not left to decay, many a favourable opportunity of public benefit, is forever lost. It is your duty therefore, to look about, and inquire what services may be demanded of you, and fit yourselves to perform them. Aim even to be distinguished by your preparation for such duties, and your readiness to undertake them. And, when actually called to exertion in this sphere, aim to be distinguished for promptness, resolution, and conscientious independence. This honour you cannot obtain without cultivating your minds, nor till you have learned to draw your happiness from self approbation rather than from the capricious opinions of others. Then you may persevere in the course conscience directs, alike regardless of the flatteries of one party, and the reproaches of another.

But in order fully to accomplish this, you must attend to another species of mental improvement, the removal of early prejudices. Prejudice has an immense influence over the human mind, and happy indeed is it for us, that

its influence is sometimes salutary. Too often, however, it is pernicious in the extreme, in its effect on both social and individual happiness. The opinions of a vast proportion of men are not the results of their own reflections and judgment; they are the mere echoes of the opinions of others, or the mechanical effect of the circumstances of their condition. Different societies and different circumstances originate different prejudices. But men are as tenacious of a prejudice, thus caught, as of the strongest convictions of their own judgment. Hence much of that clashing and contest, which so often mar individual and public peace. You will not flatter yourselves with a freedom from that, which enslaves the rest of the world. But to obtain such a freedom should excite your most strenuous exertions. Examine yourselves, therefore, and you will find various prejudices to be removed before you can manage in life with propriety and impartiality. There are not only political and religious prejudices; there are society prejudices; family prejudices; prejudices indeed on almost every subject, that presents itself to the mind. Of course if indulged, they will sway the conduct in every stage and condition of life. Accustom yourselves, therefore, to examine opinions, and, when actions are concerned, place yourselves in the situation of a wholly uninterested person, and consider what would be the judgment of such an one, in the case before you.

Permit me to congratulate you, in the plan of your union, a foundation is laid for furnishing you with facilities for mental cultivation in the respects which have been mentioned; facilities, which consist not merely in the library for the establishment and support of which your constitution contains provision, but also in the literary exercises it recommends to your attention, and which I am persuaded may be of utility. They will lead you to exercise your intellectual powers; exercise will unfold and strengthen them; and when unfolded and strengthened they will enable you to conduct with dignity and propriety. You will cherish this society, therefore, as one of the most powerful means of making you honourable and useful.

But to consider it a mere selfish institution for your personal good only, would be injustice. Your society wears a fairer aspect, it possesses a nobler character. You have

added your exertions to those, which are now directed to evangelize the world. You are obscured indeed from the eyes of men, but you are noticed by him, who sees in secret, and who will not permit your labours to fail of success, or to pass unrewarded. You are engaged in a sublime cause. Thousands of the excellent of the earth are engaged in the same; thousands more will be engaged in it soon. But do not think you have done enough, when you have contributed the mite your constitution demands. Be ready to support every benevolent scheme, that presents itself to your patronage. Covet the honour of being hearty co-workers in the evangelization of the heathen world, as well as in the instruction of the poor in your own land. Think much of the greatness and importance of this cause, *great*, because it is the cause of the Most High—*important*, because it involves the immortal destinies of your fellow men.

I have spoken of important duties in human life; but besides these there is a one thing needful; without this be wealthy, be learned, be distinguished as you may, you are poor indeed. May you be wise, then, and acquaint yourselves with God, that good may come to your souls.

ANALOGIES BETWEEN THE KINGDOMS OF NATURE AND OF GRACE.

ESSAY No. X.

WHEN abroad in the autumnal season we behold a world fading around us. The eye of devotion is raised with this exclamation, Thou God changest the face of nature! Thus also thou dealest with man.

Thou changest his countenance and sendest him away.—JOB.

“Order,” has been called, “heaven’s first law.” *Diversity* and *variety* equally characterize the works and ways of God. Diversity of dimensions, orbits, and revolutions, pervades the planetary system. The same diversity extends throughout the earth. Every genus, species, and individual in the animal and vegetable king-

dems, has its peculiarities. Each member of the human family has a peculiarity easily distinguishable. By the microscope, *each* mustard seed is seen to differ from every other. The surface of the earth is beautifully variegated with oceans and continents, islands and lakes, peninsulas and bays, hills and vallies. The alternation of light and darkness, heat and cold, produce an agreeable variety for man. All these changes of summer and winter, seed-time and harvest, day and night, God hath ordained.

Job, in his affliction, mournfully traces the analogy between God's dealings with man and with his other creatures. "As the water faileth from the sea; and the flood decayeth and drieth up; so man lieth down and riseth not, till the heavens be no more." "God changeth his countenance and sendeth him away."

The season leads us to reflect on the MUTABILITY of creatures. There exists a remarkable analogy in Jehovah's government of the seasons and of man. First; God changes the appearance of day and shuts it up;—Secondly; He changes the face of the year and removes it; Thirdly; He changes the countenance of man and sendeth him away.

FIRST; The changes which God produces in the day, particularly near its close, will occupy a moment's attention. The breaking twilight of day is faint, and the influence of the eastern sun-beam is feeble. It is the meridian of day, which displays its energy and its declining influence matures its effects. At evening the blossoms of the morning are shut up. Its songs are exchanged for the murmurs of weariness. The dew falls. The air becomes chilling. The lengthened shadows retire before grey twilight, which gradually yields her empire to night, until darkness extinguishes the last beam of day. How analogous this to the history of man. Well might the pious patriarchs delight to walk abroad at even-tide to meditate. The day might have been used by them as a mirror in which to view themselves. In imagination we may hear Isaac, while walking in the fields, venting his meditations in language like this:—"the day which is now closing, has been a lively emblem of man. The bloom and vivacity of

youth soon gives place to the heat and vigour of manhood. There man is seen maturing his character."

From the mid-day of life his sun declines;—the freshness of youth is lost in the wrinkles of age;—the daughters of music are brought low;—the keepers of the house tremble through weariness;—the grasshopper is a burden;—small cares and trials become peculiarly oppressive;—those that look out at the windows are darkened;—hoary locks, dim vision, and a shivering chilliness attends the grey twilight of life, and closing eye-lids shut up the scene of mortal existence.

We should let the changes of each day remind us of the changes of life. Let the falling shadows of every evening lead us to consider our *latter end*. Thus no day will be spent in vain.

SECONDLY; God changes the face of the year and removes it. The contemplative mind may derive both improvement and enjoyment from the autumnal scenes. As he walks abroad he beholds the fruit-trees which were but recently covered with blossoms, now loaded with coloured, mellow, fragrant fruit. The fields which but lately put forth the blade and the ear, are now seen waving with bending corn. Devout eyes and the grateful heart are raised to the Father of mercies. The soul breathes out to God the language of inspiration: "Thou crownest the year with thy goodness. All thy paths toward us drop marrow and fatness."

The joyful feelings of gratitude are perhaps accompanied by feelings at once sublime, tender, and mournful. The sun is seen receding from our hemisphere. The cheerful green foliage of the trees is exchanged for the pale red, the gloomy yellow, and the dismal brown. Every leaf as it falls, whispers, "We all do fade as a leaf, and our iniquities like the wind are taking us away." Instead of the melody which recently filled the groves, the chilling north-east winds howl through the forests. Autumnal storms and pinching frosts divest the vegetable world of all its beauty and activity, and consign it to the icy embraces of winter. Truly the face of the year is changed before it is removed, and it is God who hath done it.

How emblematical of man's history is the history of

a year!—It commences with beauty, activity, and songs; it closes with paleness, debility, and silence.

The spring season of life with its blossoms,—the season of youth with its promises, is quickly succeeded by the heat and bustle of man's summer. This again quickly gives place to the autumn of life. Man's sun recedes towards another hemisphere. His character becomes matured. The fruits of holiness or of sin, ripen for the *grand* HARVEST. His senses become impaired. The covering of his head changes its colour and falls off. Wearisome nights are appointed unto him. His days are filled with pains and fears to which he was once a stranger. He heaves a sigh, utters a groan, and sinks under the infirmities of old age. "As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it and it is gone: and the place thereof shall know it no more. We spend our years as a tale that is told. The days of our years are threescore years and ten; and if by reason of strength, they be fourscore years, yet is their strength *labour* and *sorrow*, for it is soon cut off and we fly away." We may well respond to the language of our

THIRD PROPOSITION; God changes man's countenance and sendeth him away. Under this head we shall briefly notice human frailty in all the hours of man's day, in all the seasons of his year. The inspired writer seems to refer primarily to those changes in the countenance and circumstances of man, which diseases and death bring at any period of mortal life. Repair for a moment to yonder grave-yard. Compute the ages inscribed there. How large a proportion of these inhabitants of the dust never saw middle age! With how many their sun of life only rose to hide himself in an impenetrable cloud. With how many their spring-season closed their year. Question their surviving relatives, who sometimes repair to their graves to weep. They will acquaint us that the morning sun of these dead, shone as brightly as *yours*.—their spring-time of life, blossomed as full and promised as much. But God, by lingering diseases or sudden death changed their countenances and sent them away. They will point to the inscription over an infant's grave;

"O, earthly joys, thy fondest hopes soon vanish here."

"How common for the sun to be obscured at noon? How frequently the withered leaf, or the blighted fruit, falls at mid-summer. How often man dies in the season of full strength. "His breasts are full of milk and his bones are moistened with marrow." When feeling strong, at ease, and secure, God subverts all his unfinished worldly plans, changes his countenance and sends him away. Neither wealth nor honour, nor the tears of his companion and children, can extend his appointed bounds, or add to the number of his mouths. "Verily every man at his best estate is altogether vanity."

Life with the young is equally insecure. Millions of our race annually die in youth,—in childhood and infancy. The towering hopes of doating parents are then dashed to the dust. The gay dreams of the youthful imagination ended and their probationary accounts closed and sealed up to the great reckoning day.

It is a very solemn and affecting scene to behold God changing the countenance of man and sending him into *eternity*. Probably the most of us have stood by the bed of death and witnessed the appearance of a fellow mortal, perhaps a dear relative, in the moment of exchanging worlds. The freshness of health had given place to the paleness of disease. The eyes appeared vitreous. The cold dew of death collected on the temples. The lips quivered and fell. The pulse fluttered and stopped—beat—then stopped—to beat no more. The most beloved object then became loathsome, and must be buried out of sight. The coffin, the pall, the hearse, the black weeds, the hollow sounds of the cold clods of the valley, with their kindred associations have filled our minds with solemnity and tenderness.

Here we must not forget that when God has changed man's countenance, he has not ended his existence. He has only sent him away. "It is appointed unto man once to die, but AFTER that the Judgment" It is after this *change* that the solemn investigation is made respecting the manner in which we spent our day of probation:—respecting the kind and the quality of fruit which we have produced under the culture of God. The moral wheat of the earth is then gathered into the heavenly garner. The tares are bound in bundles to be burned.

God changes the countenances of the regenerate and sends them away to those mansions which Christ has prepared for the friends of God. He changes the countenances of the wicked and sends them away to their *own place* where the worm dieth not and the fire is not quenched.

In the application of this subject those past the middle age may be reminded that their sun is *declining* and the autumn of life is drawing around them. What *labour for God* have you performed? At what hour of the day did you commence your labours? Has no part of your day of probation been wasted, which now ought to be redeemed? Has the calling and election of *each one* of you been made sure? or has the eleventh hour arrived while *some* of you have stood *all the day idle* respecting works of duty? Of the most aged of our readers we would respectfully inquire what fruits of righteousness have you brought forth in the vineyard of the Lord? Your season for bearing fruit in time is almost ended. Your sight and hearing begin to fail. The storms and frosts of age, are furrowing your cheeks, whitening and scattering your locks, chilling your fluids, and will soon arrest their circulation. Truly there is but a *step* between you and death.

Ye aged saints, rejoice. The heat and burden of the day is over with you. Soon your weary aching limbs will rest quietly in that bed which Christ's presence has rendered soft and refreshing. Soon ye shall come to your graves as shocks of corn fully ripe in the season. You are very near to that *rest* which remaineth for the people of God. Let your few remaining moments be entirely consecrated to the glory of God and the prosperity of Zion. So shall your grey hairs be a crown of righteousness, being found in the way of the Lord.

But what shall be said to aged readers who have done nothing for God? We venerate your years, but we almost tremble in view of your circumstances. God has planted you in his best vineyard, the land of Revelation; He has shed upon you his choicest seasons, the Christian dispensation; He has bestowed the best means of cultivation upon you; Bibles, Sabbaths, sermons, prayers, and even the strivings of his Spirit; but when he has time after time sought the fruits of righteousness upon

you, he has found you bearing the fruits of sin, or at best barren of holiness. What reason can you assign why the plea of justice, against you should not be accepted. "Cut it down, why cumbereth it the ground?" That ground which produces only briars and thorns is nigh unto cursing, whose end is to be burned. "The sinner being a hundred years old shall die accursed." Be intreated then immediately to turn to the strong hold, while yet prisoners of hope. Do not delay to make your peace with God till your sun sinks in everlasting darkness—till your year terminates in ceaseless storms of Divine displeasure. The Holy Ghost saith,—"*To-day if ye will hear his voice, harden not your hearts.*"

Pardon our solicitude. You seem to us on the very brink of *ETERNITY*; and we must be in earnest. Your sun appears already *sinking*. If you neglect the offers of mercy to-day, with indescribable anguish you may to-morrow pour forth this lamentation,—"*The harvest is past, the summer is ended and we are not saved.*"

FINALLY; Let none of us forget that as the year and the day,—so is mortal life. It has its spring, its summer, its autumn, and its termination. With a morning, a mid-day, and an evening; it is finished. The day closes to re-appear;—Vegetation sleeps to be renovated:—*Man dies*; but to revive and exist forever.

SELECT BIOGRAPHICAL SKETCHES.

MARTIN LUTHER.

By the religious reader the commencement of the sixteenth century will ever be considered as one of the most important eras in the annals of history. It was marked by the deliverance of our sacred religion, from those galling yokes of superstition and despotism by which it had been long enslaved, and by the promulgation of those evangelical doctrines which for ages had been overwhelmed by the darkness of ignorance and prejudice, or silenced by the clamours of ecclesiastical tyranny.

Amongst the many illustrious characters who were, through the divine blessing, instrumental in effecting this

glorious deliverance, Martin Luther holds the most eminent place. All who preceded him were but as pioneers to clear the way for his coming, and all his contemporaries though some of them were allowedly superior to him in personal virtues and literary attainments, were decidedly his inferiors in that ardour of mind and unconquerable firmness, for which he is so justly celebrated.—Wickliff, Cobham, Huss, Melancthon are “imperishable names,” but the effects of the labours of the former were little more than commensurate with their own existence, and that of the latter, though we still experience its beneficial tendency, is merged in the superior brilliancy of his great contemporary.

Martin Luther was born at Isleben, in Upper Saxony, in the year 1483. His father, who worked in the mines, was remarkable for his assiduity, and in the course of years rose from a humble station to the possession of some property, and at length discharged with respectability the office of a magistrate. At the usual age he sent his son successively to preparatory schools, and the university of Erfurt, where he applied himself to the studies of the day with his characteristic ardour, and gave early intimation of that commanding eloquence, for which he was afterwards so distinguished.

At the age of 20, Luther having taken his degree at the University, by the advice of his friends directed his attention to the study of the civil law, a profession for which his talents rendered him particularly adapted. His legal studies, however, were shortly after interrupted, and indeed completely abandoned by the occurrence of a memorable circumstance. As he was walking out one day with an intimate friend, they were overtaken by a tremendous storm, and his companion was struck dead at his side by a flash of lightning. Solemnized by the terrific scene, Luther was particularly impressed by the fleeting nature of all transitory enjoyments, and determined at once to enter a monastery, and spend the remainder of his life, sequestered from the world and its temptations. In vain did his father attempt to remonstrate with him. “Take heed,” said the worthy man, “lest you be ensnared by a delusion of the devil. The son persisted in his purpose, declared that he considered the impression of his mind as a special command of the Almighty, and to the no small mortifica-

tion of his parents entered the Augustinian Monastery at Erfurt, in the year 1505.

Luther, however, soon learnt by experience, that although the solitary retreats of a monastery may exempt their inhabitant from some of the cares and temptations of the busy worldling, they could not bestow upon him a freedom from anxiety. He was disgusted with the ignorance and servile habits of some of his brethren, and felt no small reluctance to comply with the degrading services of his station. At one time he was obliged to stand as a porter at the gate, and at another he was ordered to go round the town to beg. In addition to these abject employments, which must have been peculiarly painful to an independent mind like Luther's, he was harrassed by gloomy forebodings of eternal misery.

Under these accumulated trials he disclosed the state of his mind to Staupitz, the head of his order in Germany, a man who appears for the time in which he lived to have possessed unusually clear and serious views of religion. "You do not know," said he to the disconsolate Luther, "how useful and necessary this trial may be to you. God does not thus exercise you for nothing. You will one day see that he will employ you as his servant for great purposes." His spiritual director also prevailed on the Prior of the monastery to exempt him for the future from the discharge of menial services, and to allow him time for attention to his studies, which had hitherto been discouraged in that society.

Luther, however, was still very far from enjoying peace of conscience. He possessed too much light to sit in slothful content and indifference, and too little to discern the rich treasures of the gospel, and apply the healing balm of its consolations to his tortured mind. In this distressing condition he remained considerably above a year, when by various circumstances which I shall now record, he gradually obtained a clearer knowledge of the way of salvation.

In the year 1507, Luther entered into Orders and celebrated his first mass. This was indeed a memorable period in his life, as about this time he accidentally met with a Latin copy of the Bible in the library. He now for the first time, perceived that only a small portion of the sacred writings was read to the people, and persevered in

studying the inspired volume with such diligence, as in a short time to be able to refer to any particular passage with ease and promptitude. Several of the most striking passages in the New Testament, and also many parts from the Prophetic Scriptures he carefully committed to memory. Amongst other portions, the account of Hannah and Samuel particularly affected him; and in the fervour of his own devotional zeal he would sometimes regret that it had not fallen to his lot to have been dedicated to the Lord by his parents at the early age that Samuel was.

At first, indeed, the perusal of the sacred writings seemed only to increase his distress of mind. He perceived, that his former creed was in many respects unscriptural but could not for the present discover what were the essential doctrines of the Bible, whilst the jarring sentiments of the Fathers appeared only to increase his difficulty. During this painful season, when reflecting on the wrath of God, and on the dreadful punishment denounced against sinners, he was sometimes struck with such terror as to be ready to faint away. "I have seen him," says Melanethon, "so much agitated when engaged in a dispute on doctrine, as to find it necessary to throw himself on a bed in an adjoining room, where he would fall down in prayer, and frequently repeat these words: *He hath concluded all in unbelief, that he might have mercy upon all.*"

At length our young monk was apparently brought to the brink of the grave by an illness occasioned partly by the anxiety of his mind, and partly by his close application to his studies. At this eventful period God raised him up a friend and a counsellor, in the person of an aged monk, who shewed him that pardon of sin was to be apprehended by faith alone, and referred him to a discourse of Bernard, on the annunciation which confirmed him in his reception of this doctrine. Cheered by the discovery, Luther's bodily and mental distress was quickly alleviated, and fresh beams of evangelical comfort darted into his soul, whilst he continued to read the sacred volume with never-ceasing prayer for the illumination of that Spirit which indited it.

As soon as he was recovered from his sickness, he no longer contented himself with an attention to solitary study, but anxious to communicate to others that knowl-

edge which he had obtained, he preached and expounded the Scriptures in the different villages in the vicinity of his monastery. These exercises were attended with the double benefit of instructing the people, and of giving him that facility in public speaking which alone can be acquired by practice. Eloquent by nature, and powerful in moving the affections, Luther soon acquired the character of a popular preacher; whilst the exercises of his own mind, by which, under the guidance of the Holy Spirit, he was led more and more into Christian truth, naturally gave a strength to his orations, unattainable except by those who speak from the heart. "This monk," exclaimed a learned doctor who heard him, "will confound all the doctors, will exhibit new doctrine, and reform the whole Roman church, for he is intent on reading the writings of the prophets and apostles, and he depends on the word of Jesus Christ. This, neither the philosophers nor the sophists can subvert." In the year 1508, the University of Wittemberg was founded by Frederick, Elector of Saxony; and Luther through the recommendation of Staupitz was called to the professorship of logic at the early age of twenty-five. A new theatre was now opened for the display of the talents of our young reformer, who was adapted for the situation, as well by his general knowledge, as by an expertness at the scholastic philosophy which he had acquired by his exercises at the University. Nothing fell from him with an air of indifference. All was clear and animated; and he was soon esteemed not only an able, but a highly popular professor.

In the mean-time Luther's attention to the duties of his new situation did not render him inattentive to ecclesiastical matters, nor detract from his popularity as a divine. About the year 1510, he was deputed to visit Rome on some business respecting his monastery, being justly considered by his brethren as well qualified for the purpose. Unacquainted with the habits of the Romish dignitaries, and in a great measure an entire stranger to the corruptions of the world, he imagined that the holy city, the residence of the vicar of Jesus Christ, would necessarily exhibit the most striking instances of virtue and piety. How great then must have been his surprise to find that luxury, impurity, and impiety pervaded all ranks of the inhabitants. — Whilst he was regarding the different rites of their re-

ligion as serious exercises, and performing them with suitable solemnity, the priests treated them as mere matters of political formality, and ridiculed his serious performance of the mass. "I have seen," says he, "the pope and the pope's court, and I have had opportunity of personally observing the immorality of the clergy. I celebrated mass there, and I had occasion to see it celebrated by others, with so much indecency, that I am still unable to think of it without disgust. I have seen courtesans place themselves at the very altar, laughing and behaving in the most irreverent manner."

Disgusting as these scenes must have been to Luther, their influence on his future conduct could not fail of being most beneficial. Though for the present indeed he conceived that such conduct was confined merely to individuals of the clergy, he was notwithstanding gradually led to detect the delusions and hypocrisy of the papists, and hence would often afterward exclaim, "I would not, for a thousand florins have missed the instruction afforded me by my journey to Rome."

On his return home the degree of doctor of divinity was conferred on him, under the most flattering circumstances; the elector voluntarily offering to defray the expences attending it, and his brethren using much intreaty to prevent his declining the honourable title. The possession of this degree was afterwards of considerable importance, as it conferred upon him the privilege of teaching publicly as well as privately; a right he frequently urged when his opponents attempted to silence him.

In the year 1512, by the permission of the Elector, Luther having exchanged his professorship of philosophy for that of divinity, pursued his biblical studies with redoubled ardour. His first public exercise was to expound the epistle to the Romans, in which he explained the difference between the law and the gospel, exhibited his opinions respecting justification, and shewed that sin is freely forgiven for the sake of Jesus Christ, that Lamb of God which taketh away the sins of the world. His next exercise was an illustration of the book of psalms, in which he chiefly followed the exposition of Augustine. It was also about this period that he became convinced of the importance of acquiring a knowledge of Hebrew, and accordingly applied himself to the study of that sacred

language. He also paid so much attention to Greek, a language which in his time was little regarded, as might enable him to understand the New Testament.

Little remarkable is known of Luther during the four following years. His progress in divine knowledge appears to have been gradual, and to have excited little suspicion that in a short time he would become the most formidable enemy of popish tyranny. In the year 1516, he was appointed by Staupitz to examine into the state of the monasteries, in Saxony, and exercise in his absence a general superintendence. This new office naturally contributed to the dissemination of his sentiments, and to his acquiring that attachment to his person, which was so fully displayed in his subsequent troubles.—No man, however, was less solicitous to make a study of ingratiating himself with the world. In a letter to Spalatinus, the Elector's secretary, after having frankly expressed his opinion of the state of religion in the country, he adds, "many things please your Prince, and look great in his eyes, which are displeasing to God. In secular wisdom I confess that he is the most prudent of men: but in things which relate to God, or the salvation of the soul, I esteem him seven-fold blind."

About the same time, in a letter to another friend, he thus strikingly exhibited the progress he had now made in self-knowledge, and, what will ever be connected with it, a proportionate degree of humility. "I desire" says he "to know what your soul is doing; whether wearied at length of its own righteousness, it learns to refresh itself and to rest in the righteousness of Christ. The temptation to presumption in our age is strong in many, and especially in those who labour to be just and good with all their might, and at the same time are ignorant of the righteousness of God, which in Christ is conferred upon us with a rich exuberance of gratuitous liberality. They seek in themselves to work that which is good, in order that they may have a confidence of standing before God, adorned with virtues and merits, which is an impossible attempt. You, my friend, used to be of this same opinion, or rather this same mistake: so was I, but now I am fighting against the error, but have not yet prevailed."

{To be continued.}

FOR THE MONITOR.

REASON.

Reason is defined to be "that power or faculty of the mind, by which we distinguish truth from falsehood, and combine means for the attainment of our ends." Among the intellectual powers it holds an acknowledged supremacy, and on its developement and culture depends the principal distinction we enjoy above the brute creation. Indeed without it man could not be a moral agent. But even to a mind, accustomed to scrutinize its own operations, to arrange and classify its ideas, many difficulties arise while estimating the capacities, and fixing the precise objects, about which reason is conversant. Polite literature in all its branches,—the fine arts, which are usually the result of our imagination and feelings,—and our common intercourse with society, all partake largely of its assistance. Its legitimate field of exercise, however, is prescribed to those objects, the ideas of which are derived from sensation and reflection; and it is obvious, that no advances can be made in knowledge, unless the grounds and relations of intermediate ideas, between admitted principles and their deductions, be submitted to its examination.

In applying this subject to the being and attributes of God, the light of nature teaches us not entirely to disdain the exercise of our natural faculties; for it is often through the medium of the understanding alone that direction can be given to the conduct. Reason is not, however, in all things to be made the umpire of our faith. I speak not of that faith, which is inwrought upon the very constitution by a supernatural and divine agency; nor of that assent of the mind to the evidence of testimony, which, once admitting the authenticity of the Bible, yields implicit submission to its dictates; but of that assent on the ground of authority, which silences all reasoning. Now, have we a right to require a revelation of the existence, attributes, and government of an infinite God, to be brought, in all its parts, within the scope of our comprehension? Is it not sufficient to know that the Lord reigns, without demanding the reason and fitness of his designs?

To the belief of a proposition, it is not necessary that we be able fully to comprehend and explain all, that is embraced in the terms of that proposition. The descent of heavy bodies to the earth, for instance, or the ascent of smoke, is beyond the reach of science to explain, yet the facts we know, and our actions are correspondent. In many of the sciences the understanding pays homage to what can neither be demonstrated nor distinctly conceived. Yonder planets, with all their splendid retinue, roll in their orbits; and in the harmonious regularity, observed in the developement of causes and effects in the material world, we discover traces of infinite wisdom and power; but there is still a curtain impenetrable. Our reason is baffled in examining the different species of animals, their instincts, and uses; the growth of plants; the formation of clouds; the terrific chain of lightning; and indeed, most of the phenomena, that attend our existence. If, then, about these *little* things, the champions of infidelity and deism have been bewildered in the dark mazes of uncertainty, how much more, when they attempt to fathom the mysteries of God's eternal, underived existence, his perfections, and his designs of mercy?

For six thousand years reason has wielded her sceptre and opened her schools; but in no nation has it invested man with the lustre, which attended him before his departure from the will of the Almighty.

At the time when Athens was encircled with such a cluster of illustrious geniuses, and had reached the pinnacle of her intellectual glory;—when her language had attained a versatility and precision never equalled, what were the greatest discoveries of her schools? they were, at one time, that there existed two independent Gods; then one; but he was controlled wholly by fate, and indifferent about the state of man; and then that there was no God.—that the world arose from chance—sensual pleasure was the supreme good—truth could never be found—the immortality of the soul was doubtful—there were no reciprocal duties between parents and children—the vilest acts and passions might be deified, and parricide was a virtue. After Christianity shone on the earth, reason paralyzed the efforts of its followers, and froze up the current of their zeal. The simplicity of truth was subverted by the dogmas of the schools, and, through the long night of the

middle ages, reason reigned to the triumph of superstition. Then came the jubilee of infidelity, commenced by Des Cartes and crowned by Hume, in which realities became spectres of the imagination,—a community of rights and privileges among the sexes established,—and death was sworn to be an eternal sleep. And in *this* age of deism and self-sufficiency, something under the banners of reason has marched boldly to the throne of God,—asserted its prerogative to dictate concerning the great moral machine of the universe,—attempted to prescribe limits to the infinite mind,—and to tell on the propriety of giving a revelation to man. But what is the result? It cannot tell in what manner to pay homage to the Almighty;—cannot ascertain the resurrection of the body, the immortality of the soul, and a future state;—cannot discover an atonement, sin pardoned, and God propitious;—and following its dictates to that hour, which links the convulsions of mortality with eternal realities, the dying sinner, on these points, finds no satisfactory answer, no solace. A dark cloud intercepts his view, and the soul shrinks back with horror at the yawning abyss, the awful precipice, down which existence tumbles to annihilation or to hell.

If then, all the rationalities of the human race united are unable to fathom the mysteries of our own constitution, of creation, and providence, why should the mysteries of divine revelation be thought unworthy of a God to proclaim, or mortals to believe? As human reason is not an infallible guide to us as probationers for eternity, it becomes us to sit down in the attitude, and with the meekness and docility of little children, to the study of the Bible; and we should love its doctrines and obey its precepts, because they are the dictates of Jehovah. A.

FOR THE MONITOR.

“SERMONS IN STONES, AND GOOD IN EVERY THING.”

THE setting of the sun in autumn, is a scene dear to every lover of nature. That I might enjoy it more fully, I walked out one evening, a stranger, in a pleasant coun-

try village, to go wherever chance, or rather Providence, for

There is a Providence

That shapes our ways, rough—hew them how we will ;

should lead me. I walked in a smooth green road, open on either side, to a pleasant prospect of hill and dale, till I came to an arched gate, on one side of the road, from whence I perceived by the tops of the grey trees, showing themselves over an adjacent walk, that I was near the village burying ground. I entered the arched gate, and found myself in a long avenue, thickly lined with tall straight trees, and covered with so full a carpeting of grass as proved that it was frequented only by the solitary mourner. Directly before me, the sun, in appearance a large, red globe of living fire, was slowly descending to the horizon ; and looking behind, I saw that its parting rays were radiantly reflected on a grove of pines, whose dark green tops, appeared from the opposite side of the road. I was forcibly struck with the emblem here presented of a Christian, who has finished his course, and is departing from this world, to rise with renewed glory in another. Like that sun he reflects heavenly lustre on those who stand as witnesses of his departure, and hence

“ The chamber where the good man meets his fate

“ Is privileged beyond the common walks of virtuous life.”

I had now reached the end of the avenue which communicated with the burying-ground, and as I entered that, the fiery orb before me sunk from view. It was gone. I followed it in imagination to the hemisphere where it was now rising in resplendent glory. My mind adverted to PARSONS, that sun which rose with such lustre on the Christian horizon, and of whose early exit, the American Church had been recently apprized. I mentally exclaimed with his bereaved fellow labourer, as I thought on his transition to another world, “ O ! what glories ! Oh ! what glories ! ”

Never before was my mind so impressed with the reality of another state of existence. I had that belief in regard to it which is the *substance* of the things hoped for, the *evidence* of the things not seen. I had just witnessed a striking emblem of the departure of the spirit—and

around me were the tombs of many who had departed. Their spirits, where were they? Here was neither knowledge, nor work, nor device. Here I saw that the grave cannot praise God, that death cannot celebrate him. I almost entered in spirit within the veil, and saw that world where there is knowledge, and work, and device. Where the goodness of God is praised, and his glory celebrated even by those whose bodies were here mouldering with the dust.

I left the silent receptacle of the dead; and turning to close the gate,—observed that the moon had risen with her own mild, chaste, and silver brightness. Seated again by my chamber window, I perceived through the vibrating branches of the majestic elm that shaded it, the first, faint, twinkling star, that appeared on the breast of evening. Soon other stars were visible; as various in magnitude and brightness, as they were numerous. How beautiful, thought I, is the illustration of the holy psalmist,—“There is one glory of the sun, and another glory of the moon, and another glory of the stars, and one star differeth from another star in glory. So also is the resurrection of the dead.” The reflections that resulted from this thought, I would offer to you, my youthful reader, and beg you will make them your own.

If there are such various degrees of glory in the heavenly kingdom, is it a matter of indifference to me which of them I attain? True, that in the presence of God, “there is fulness of joy?” The infant removed from the mother’s arms to Abraham’s bosom, will enjoy as much as its capacity can admit. But will not one who has grown to the fulness of the stature of a perfect man in Christ Jesus, not only enjoy much more but reflect much more of the glory of God? And may we not suppose it is on this account God makes such special promises and invitations to the young—that by early entering his service, increasing in knowledge, and growing in grace, they may be prepared to shine as suns in the kingdom of heaven? If I could defer that “newness of life,” required in the Gospel, to my death-bed, and enjoy the pleasures of sin for the intermediate season, what would it be compared with the weight of glory that will be revealed in me, if I now turn to him, and serve him with unremitting ardour?

Be up then, my soul, and doing. Be steadfast, unmovable, always abounding in the work of the Lord. Work while the day lasts, for the night cometh in which no man can work.

FOR THE MONITOR.

SOME ACCOUNT OF THE ARAUCANIANS.

THE Araucanians inhabit a delightful tract of country in the southern part of Chili, situated between the rivers Bio-bio and Valdivia on the north and south, and the Andes and the Pacific on the east and west. This brave nation for nearly three centuries has successfully resisted the Spanish arms; and to this day they remain an independent people, in possession of their ancient rights and privileges, enjoying their own manners and customs.

Although they cannot be called a civilized people, they are very far removed from the savages of our western country: probably they are not much inferior in point of improvement to the ancient Mexicans and Peruvians. When the Spaniards invaded Araucania, they found the natives living in large villages; each of these villages was governed by a chief magistrate, who had his subordinate officers; and they had laws for the security of property, for the punishment of vice, and generally for the well being of the community.

But in their military system and mode of making war, the Araucanians approached much nearer to polished nations, than in their civil institutions. When war is declared, a *Toqui*, or general, is elected by the votes of the whole nation, and to him they yield implicit obedience. Their army is divided into regular bands, each under the command of proper officers; they march in the utmost order, and preserve the strictest discipline in their encampments; and when they meet the enemy, they fight with the most determined bravery. Indeed history does not afford more astonishing instances of military prowess than have been exhibited by these Araucanians

in their wars with the Spaniards. And what renders this more remarkable, is, that they have never adopted the use of fire arms; although they have had abundant opportunity, and have been taught their use, by the dreadful slaughter produced by them in the ranks of their own armies. Yet with their swords, their war clubs, and their battle axes, they would rush upon the bayonets of the Spaniards, and even on the mouths of their cannon with an irresistible impetuosity, and never give way until they had routed their adversaries, or sacrificed their lives. This enthusiasm is aided by their religious notions; for they believe that those who fall in battle, go immediately to happiness, and receive the highest rewards which their deities can bestow. Therefore they vie with each other for the first rank, and court the places of most imminent danger. After a successful war, they make an equal division of the spoil, sacrifice one of their prisoners, and express their rejoicings for victory by feasting.

The religion of the Araucanians is altogether superstitions. They believe in one supreme being whom they call the great Toqui of the invisible world. After him there are inferior deities, as the god of war, the god of benevolence, the god of evils; and also familiar spirits, one of which presides over every Araucanian. Notwithstanding their belief in these deities, they have no temples no idols, and offer no sacrifices or worship; except in times of severe calamity, or in concluding a peace. From this indifference to their own religion, it happens that they are careless about all religions. The Spaniards sent missionaries among them to effect their conversion; they were respected, well treated, and had full liberty to preach their own tenets; nevertheless very few of them were converted. They believe in the immortality of the soul, and suppose that after death it goes towards the west, to a certain place beyond the sea: that in this country there are two places, one delightful, the other desolate; one the residence of good men, the other of bad. They suppose that their departed countrymen frequently revisit them, and whenever a storm occurs on the ocean, or the Andes, they ascribe it to a furious battle fought between the spirits of their countrymen, and the spirits of the Spaniards. The roaring of the wind is the trampling of their horses,

the rumbling of the thunder the noise of their drums, and the flashes of lightning the fire of their artillery. If the storm takes its course towards the Spanish territory, they affirm that the spirits of their countrymen have put to flight the spirits of the Spaniards, and exclaim triumphantly "Pursue them, friends, kill them!" If the contrary happens, they are greatly afflicted, and cry out in consternation, "Courage, friends, be firm!"

There are four qualities in the character of the Araucanians, in which they are not surpassed by any nation on the globe. These are, enthusiastic patriotism, invincible bravery, kindness to each other, and hospitality to strangers. The two first have been alluded to before; their mutual kindness is exemplified in this, that not a beggar or indigent person is to be found in their whole territory: even the most infirm, and those incapable of supporting themselves, are decently clothed. Their hospitality towards all strangers, of whatever nation, is such, that a traveller may live in any part of their country without the least expense. It is but just, however, to say, that these noble qualities are obscured by the vices of debauchery and drunkenness. They are also ridiculously proud of their valour and liberty, which produces a haughty contempt for all other nations.

The Spaniards having subdued the northern part of Chili, thought to conquer this warlike nation with the same ease with which they had conquered their neighbours. Accordingly, about the year 1550, Valdivia their general, invaded their territory; and after some slight successes built several towns, and was preparing to return, supposing himself in quiet possession of the country: when, suddenly, he was attacked by their Toqui, the illustrious Caupolican, his army entirely defeated, and himself slain. From that time till the year 1773, an almost incessant war was carried on between them with various success. Often the Araucanian armies were defeated with prodigious slaughter; but as often they returned to the combat with new armies, and fresh resolution. Though so often defeated, they have never been conquered. Nor have the Spaniards suffered less in proportion to their numbers. Repeatedly have their armies been cut to pieces, and destroyed to a man; their towns and fortresses have been again and again

laid in ruins ; the city of Conception was three times demolished in the course of fifty years ; and once the Spaniards were on the point of abandoning the whole country in despair. Such is the energy of a people determined to be free.

algua.

EXTRACTS ON CALORIC.

The meaning of the word *heat* is so well understood, that any attempt to define it is unnecessary. When we say that *a person feels heat*, that *a stone is hot*, the expressions are understood readily. Yet in each of these propositions, the word *heat* has a distinct meaning. In the first it signifies the *sensation of heat* ; in the second, the *cause* of that sensation. To avoid the supposed ambiguity of these two meanings to one word, the term *caloric* was invented to signify the *cause of heat*. When I put my hand on a hot stone, I experience a certain sensation, which I call the *sensation of heat* ; the *cause* of this sensation is *caloric*.

Two opinions respecting the nature of caloric have divided philosophers. According to some, like *gravity*, it is merely a property of matter, while others consider it as a peculiar substance. The latter opinion was first broached by the chemists, and is at present acceded to by almost the whole body of philosophers. A recent discovery of Dr. Herschel has rendered this opinion, if possible, still more plausible than before.

Dr. Herschel, while employed in examining the sun by means of telescopes, thought of examining the heating power of the different rays separated by the prism. He found that the most refrangible rays have the least heating power, and that the heating power gradually increases as the refrangibility diminishes. The *violet* ray of course has the least, and the *red* ray the greatest heating power. It struck Dr. Herschel as remarkable, that the illuminating power and heating power follow different laws. The illuminating power is greatest in the middle of the spectrum, but the heating power is greatest at the *red* end. This led him to suspect, that the heating power does not stop at the end of the spectrum. On trying the experi-

ment, he found that a thermometer placed a little beyond the spectrum rose still higher than when in the red ray. This important experiment was successfully repeated by Sir Henry Englefield. Hence it follows, that there are rays emitted from the sun which produce heat, but have not the power of illuminating: consequently caloric is emitted from the sun in rays, and the rays of caloric are not the same with the rays of light.

All the illuminating rays have the power of exciting heat. It is probable that they derive this power from rays of caloric mixed with them; for the rays from the moon, though they consist of the seven prismatic rays, do not, even when concentrated, affect the most delicate thermometer.

The rays of caloric are refracted and reflected precisely as the rays of light. They obviously move with a very considerable velocity, though what that velocity is we do not at present know. It has been ascertained that caloric produces no sensible effect upon the weight of bodies; the weight remaining sensibly the same, whether a substance be hot or cold. In this respect it agrees with light. It agrees with light also in another property, its particles are never found cohering together in masses.

Every addition or abstraction of heat produces a corresponding change in the bulk of the body affected. In general, the *addition* of heat produces *expansion*, and the *abstraction* of it produces a *diminution* of bulk. To this general law there are perhaps one or two exceptions.

The property which bodies have of expanding when heat is applied to them, has suggested an instrument for measuring the relative temperatures of bodies. This instrument is the *thermometer*. A thermometer is a hollow tube of glass hermetically sealed, and blown at one end into a hollow globe or *bulb*. The bulb and part of the tube are filled with mercury. When the bulb is plunged into a hot body, the mercury expands, and of course rises in the tube; when it is plunged into a cold body, the mercury contracts, and of consequence sinks in the tube. Thermometers are made in this way. The requisite quantity of mercury being introduced, the thermometer is plunged into melting snow, and the place where the mercury stands is marked. This is called the *freezing point*. The thermometer is then plunged into boiling water, and then

point at which the mercury stands marked. This is called the *boiling water point*. The distance between these two points is divided into a number of equal parts called degrees, and these degrees are continued indefinitely above and below these two points.

BIBLE CLASS IN ROXBURY.

TO THE EDITOR OF THE MONITOR.

Dear Sir,—As the principal object of your useful Publication is the benefit of the young; I hope the following will not be uninteresting to your youthful readers, and is at your option, to be used as you please.

I Have noticed with interest and pain, that those people, who are the most fond of doctrines, commonly termed *liberal*, devote little time or pains to the study of the *holy Bible*. But few of them are found among the friends of Bible Societies, Sabbath Schools, or any other associations, whose object is the religious instruction of the young and ignorant. On the other hand, it has afforded me much pleasure to see the varied and unremitting exertions, which have of late been made, by all the friends of evangelical piety, to render efficient, systematic, and purely *scriptural*, the means of religious knowledge, especially among the young.

Bible Classes, promising great good to Zion, are a new era in the Church. The one under my care was constituted in May last, and is composed of young persons from thirteen years old and upwards. Our number, as yet is small, consisting of about forty members only. I meet them once in two weeks, at four o'clock in the afternoon. We were constituted under the eye of the author of the *Bible Class Text Book*, which is used by the Class. His presence has given a lively interest to the meeting whenever he has had the goodness to call upon us. We have recently added the reading of the *Reference Testament*, with a critical application of the Key. Before obtaining the Testament, I used to open the exercises of

the Class by reading and expounding a portion of sacred Scripture, followed by prayer. But I find, by giving each member of the Class an opportunity to take a part in the exercises, a deeper interest is excited. After prayer, I proceed to hear the answers which they have committed in the *Bible Class Text Book*, beginning with the youngest division, and interspersing such questions and remarks as may be calculated to fix the subject on the conscience and touch the heart of the pupil. After the close of these recitations, a short address is made, illustrating the importance of a knowledge of Divine things in early life, together with their dependance on the teachings of the Holy Spirit to render their biblical knowledge saving. We then read such pieces as have been composed by the members on Divine subjects, and close with prayer.

I attend no meeting which yields me more pleasure than the one I have described. Some of the members of the Bible Class are also members of the Church; others are very seriously inclined, and all have precious souls, which, if sanctified at all, must be sanctified through the truth of the Divine word. Their improvement has far exceeded my highest expectations. My "labour has not been in vain, neither have I spent my strength for nought." A faithful Pastor, with the aid of the books which I have named, may render the young of his flock familiar with the leading truths of the Bible, and thus guard them against the popular errors and vices of the day, and, by the blessing of God, save their souls. I greatly rejoice to see so much doing on this subject. At a late annual meeting of the Boston Baptist Association, it was recommended to the Pastors and Churches composing that body, to give particular attention to catechetical and Bible Class instruction among the young connected with them in the worship of God. These measures were ably advocated in an address from a beloved brother of the association. I believe that Bible Classes are now in operation in most of the orthodox Churches in Boston and its vicinity. Would to God they were as numerous as the ministers of Christ, and they multiplied till all the earth were filled with the knowledge of God our Saviour.

Should the above be acceptable, you may expect to hear again from the Instructor of the Bible Class in Roxbury.

JOSEPH ELLIOT.

A WORD TO SUNDAY SCHOOL TEACHERS.

MR. EDITOR,—Most of those who read your useful publication, feel deeply interested in the prosperity of Sunday schools. A Sunday school teacher has lately adopted the following plan, to gain the attention and affections of his scholars. His class consists of ten females, who are about twelve or thirteen years old. At the first meeting, he promised to lend them, weekly, some entertaining and instructive pamphlet, so long as the school continued, on the condition that they should continue to perform, in a manner satisfactory, the duties enjoined on them. He had received the six first numbers of the Monitor. To these he added four new tracts; and the next Sabbath, lent them to his scholars. The effect was good. Joy sparkled in the faces of these amiable youth. At their next meeting, the teacher was exceedingly gratified with their correct deportment, and rapid progress in scripture knowledge. He directed them to exchange with each other weekly, what he had lent them, so that every scholar would have a new pamphlet to read. By this means, they would all enjoy the privilege of reading each of the books; should the school continue ten weeks. This direction has for some time been observed: and the result fully answers the expectation of the teacher.

A FRIEND TO CHILDREN.

FOR THE MONITOR.—OBITUARY NOTICE.

DIED in Dorchester, Sept. 22, 1823, Miss **FANNY TILESTON CLAP**, daughter of Deacon Joseph Clap, in the 20th year of her age.

In her character, religion shone with no common lustre. Blessed from her infancy with a religious education, and enjoying in a high degree the advantages of

parental instruction, she habitually manifested a most amiable disposition, united with great purity of manners and correctness of life.

She was never addicted to those fashionable follies, which often form a powerful and too successful attraction to young females.

There was a natural sobriety and steadiness in her character, which, with the constant discharge of filial and relative duties, induced the belief in the minds of those, whose views of religion were superficial, that she needed no further change. On this subject, however, a very different opinion was entertained by herself. For the last few years of her life her mind was deeply exercised on the subject of religion. She felt and acknowledged herself to be a sinner, condemned by the law of God. She realized her need of an interest in an Almighty Saviour, and cordially accepted the free offer of mercy through his atoning blood. The sincerity of her faith and repentance was fully manifested, not only in her general conversation, but in the uncommon patience and resignation with which she endured a painful sickness, and in the peace and joy with which she met the stroke of death. Although she entertained a hope of an interest in the Saviour, sometime previous to her last sickness, and had frequently attended meetings of inquiry, she did not make a profession of her faith till a short time previous to her death.

On the last Sabbath in August, but three weeks before her dissolution, she came into the house of God, with a trembling frame and a hectic glow upon her cheek, and, with one of her sisters and four other youthful companions, avouched the Lord to be her God and Jesus her Saviour, in the presence of a large assembly, whose tears evinced their sympathy in the affecting transaction. Such a scene was never before witnessed in that place. Cold must have been the heart that was not moved on that occasion! Who could see, without emotion, a young person, fully realizing herself to be on her way to the grave, coming from her sick chamber into the sanctuary, for the first and last time to comply with the dying command of her blessed lord! The astonishing composure, with which she listened to the services of that day, in which her own peculiar and affecting case was conting-

ally intermingled, will not soon be forgotten ; neither will the impression be soon obliterated of the almost supernatural fortitude, with which she remarked, at the close of the service, which to many minds would have been peculiarly trying, that she had enjoyed a delightful season. The anticipation of her approaching dissolution was soon realized. In twenty days from the time of her solemn surrender of herself to her Saviour at his table, she surrendered her immortal spirit into his hands. She is gone, we cannot doubt, from the Church militant, to the Church triumphant, from the worship of God in his earthly courts to join the assembly of the first born whose names are written in heaven.

ORIGINAL ANECDOTES.—AN INFANT'S PRAYER.

CHRISTIAN parents should early direct the attention of their children to the true source of their wretchedness and danger,—the sinful affections which lurk within them ; and if favourable opportunities are sought, deep impressions may be made. A very young child, when angry, was asked by an affectionate Christian parent, if she was not unhappy. To this the child assented, and inquired what was the reason. She was told that a naughty disposition in her bosom made her unhappy. Impressed with the truth she asked if she could not tear it out of her bosom. The answer was, no. Can't you tear it out, Papa ? said the child. No my dear, said her father, but your great Papa in heaven can remove it. When the child was put to bed and her mother was supposed to have left her, but before she had actually withdrawn beyond the compass of her little voice, she heard a sigh and a petition from the infant with her hands pressed together, "Please great Papa in heaven *take away the naughty out of my bosom.*"

DEFECTS IN PREACHING.

Some Ministers have so little directness in their application of religious truths as to produce little effect. This

kind of preaching may be illustrated by the aim once taken when firing into a flock of pigeons. The sportsman instead of taking aim at an individual object, as the pigeons were clustered together on the limbs of a bush, aimed among them, discharged his piece,—none were killed,—nor more than *slightly* alarmed.

FOR THE MONITOR.

AN APOSTROPHE TO MY DECEASED BROTHER.

I loved thee for thy feeling heart,
And fondly thought we ne'er should part—
But death has hurled his fatal dart,

My brother
From life and from its cares set free,
No more on earth thou'lt meet with me—
But I shall soon return to thee,

My brother.
The grove we visited so oft,
The chrystal stream that ripples soft,
The verdant hill that towers aloft,

My brother,
In all their beauty shall remain—
The flowers shall bloom on yonder plain—
But there we ne'er shall meet again,

My brother.
The little cot we loved so well,
Where piety and friendship dwell,
Will soon be desolate and still,

My brother.
For age and ever anxious care
Have laid our father—mother, where
The vernal snowball blooms so fair,

My brother.
And now, in death, thou liest pale,
Unmindful of a sister's wail,
And heedless of her simple tale,

My brother.
SHE lives alone to meet me here,
And mourn thy loss and drop a tear
O'er the dread silence of thy bier.

My brother.

But soon, ah ! soon she too-must die ;
 Her face is pale and dull her eye—
 With you her body soon will lie,
My brother
 I cannot live if, o'er thy grave,
 I see the mournful cypress wave,
 And nought my sister's life can save,
My brother.
 O ! then farewell—strangers shall come,
 When desolate is our dear home,
 And trample o'er thy lonely tomb,
My brother.
 But all alone I'll wander o'er,
 The gloomy scenes, we loved, once more,
 Then bid me from this fated shore,
My brother.
 I'll plunge into some lone recess—
 Some forest drear—some wilderness—
 There, all unknown, I'll seek for peace,
My brother.
 Peace ! it will ne'er again return ;
 'Tis gone—'tis in thy mouldering urn—
 Then let me ~~here~~ remain and mourn,
My brother.
 Oft will I weep upon thy tomb ;
 Its verdant turf shall be my home,
 Till death shall dissipate my gloom,
My brother.
 And when a few more suns shall rise,—
 A few more sorrows dim my eyes,
 I'll visit thee in Paradise,
My brother.

TO CORRESPONDENTS AND PATRONS.

AN Indian Tale, in the style of Lights and Shadows of Scottish Life ; Alpha ; and M. H. with several pieces from former correspondents and two without signatures will be inserted in our pages. If a piece be not directly published, the conclusion must not be drawn that it is rejected. Earlier communications ; regard for variety in the subjects ; or a press of articles less seasonable, if deferred ; may occasion more delay than we could wish. L. & K. have been received. Several manuscripts have been put into our hands with liberty to make extracts from them. We are gratified with the increase of our correspondents ; and we are happy in being able to assure our increasing Patrons that some writers of distinguished excellence, have pledged themselves for occasional contributions.

THE MONITOR.

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FOR THE MONITOR.

SOME OF THE PRACTICAL EFFECTS OF AN UNRESTRAINED IMAGINATION.

WHOEVER has inspected the operations of his own mind, and passed along the train of its ever-varying feelings, as modified by the remembrance of the past, its views of the present, and anticipation of the future, will find that he has been the sport of constant illusion; that though the eye of his reason may have been refined by science, though he may have gazed on truth till he almost grew to its likeness, he has been more or less deceived by phantoms; though he may have burst from the narrow circle of his own views, and been enlightened by the intelligence of other minds, he has scarce ever caught one glimpse of the naked realities of life. His fancy has either banished truth from his mind, or discoloured it with falsehood;—has thrown glory over all the prospects of life, or arrayed them in horror;—has made brighter the brightness of hope, or added new terrors to the blackness of despair. Fancy has given fascination to the dullness of ordinary scenes, or turned them to repulsive loathing. It has crowded solitude with being, and it has withdrawn the mind from the midst of noise, and occupation, and interest of actual life, to indulge in the reveries of its own creation,—to feed on those emanations of spirit, which go forth from the restless activity of its own power.

The most common illusion, by which it practises on the mind, is the elevation of its hopes to the enjoyment

of future happiness beyond the lot of suffering man. In the dark region of the future, from which a few scattered and wintry gleams of light are thrown on the baffled gaze of mortals, in that chaos of possibilities, of ever-changing, half-shaped contingency, the eye of reason looks in vain for a resting-place; it floats on the vagaries of conjecture, perplexed by the clashing of contrary thoughts, till it sinks down where nothing is, nothing real can be. Not so with the imagination; it is here that breaking loose from the restraints of reason and the tyranny of unyielding fact, where the light of experience cannot follow her, it melts away the midnight of our prospects; it forms scenes of enchanting lustre and beauty, where hope expires in the rapture which nourished it. She builds a fabric of happiness on all future years of life, and as one portion after another of them rolls away, this fabric tumbles, piecemeal, to ruins. She binds together in a robe of joy, the whole succession of future moments, which man in the sober and toilsome progress of life, must unravel, and bind up again, in sorrow. What object of human ambition has she not wrapt in illusion? where is the sagacity which she has not eluded? where is the wisdom which she has not taken captive, and equipped herself in its spoils? where is the proud and mighty intelligence, over which she has not held a voluntary, but omnipotent mastery?

Who, among the most stern of all the sons of science, has she not mocked with fantastic dreams? The path of every man, down to the regions of death, is marked with the ruin of withered hopes, and the dissolution of bright prospects. He sometimes looks back and finds the gloom of his track relieved here and there, with the fragments of scattered visions,—luminous spots which guide the lingering memory down his past years, till it is lost in the darkness of his original. What does he do in this pause of reason, when the phantom, which deluded him is broken, when the brightness which dwelt on his vision is extinct, and he sees under it the grave of his happy expectations, like the fleeing away of that glaring and vapoury radiance, which exhales from the rottenness of death? From those gleams of light, which burst on the retrospection of memory, fancy kindles anew her fires; she glows with new fervour, expands into new images of

magnificence, drags down rebellious reason from its throne, and binds it into a reluctant, half-consenting, willing, delightful slavery; he follows her down to the vale of death,—she starts back from the cold, immovable form of the monarch of dissolution, and flies away forever.

There is always going on a reciprocal agency between the imagination and the passions. It is the action of the former that swells the last to mighty force, and immense magnitude. The great poet of the present day,* is a striking example of this truth. How bitterly does he complain of a soul, scorched and withered by his heart's fire! Other poets can expand their minds to the broad impress of nature, and feel satisfied: but not so with him. He gazes till his whole soul is transfused into the object of his contemplation. He does not rest satisfied till he has breathed his spirit into the cumbrous mass of inert matter, and felt it heave and groan with mental life. He has a restless and insane thirsting after the whole riches of the moral and material world, and an aspiration to enlarge himself to ubiquity. In him is mingled the strongest desire of life, with an utter loathing of every object for which it is worth preservation. Sometimes you see such an intemperate thirst after stimulants to his satiated and over-wrought spirit, that for want of them, he would almost plunge to the centre of hell, and covet every pang of every sufferer there, to send a mightier thrill of sensation through his being.† Who has not felt the power of his imagination? who, when he has encountered some of those strange combinations of words, through which the flashing of his soul escapes to the world, has not had to gather the whole might of his mind, ere he could swell it to grasp the full strength and magnitude of his thought? who, when falling on some of those expressions whose intensity seems to have absorbed the very objects which they designate, has not drunk in to overwhelming, ere he could exhaust the bursting fulness of the meaning? What but an imagination wider than the domain, and richer than the forms of universal nature, could frame scenes of such

* Byron. † There is a train of thought here, something similar to one in the Christian Observer, which has been attributed to Chalmers.—Editor.

amazing magnificence, from which there comes on the soul such an overwhelming rush of mighty and awful grandeur? Oh! who would covet the volcano of such a bosom? who would trust his understanding to the control of such tremendous power? whose thoughts would not be scattered to insanity as he tried to gather them round the rage and lightning impulse of his high wrought passion, when this giant spirit was contending with some phantom thrown out from the vast creations of his fancy? So familiar have such majestic visions become to him, that the society of men and the scenery of nature can offer nothing which can beguile him from the misery of his craving appetite. He tramples with proud disdain on the ordinary feelings of men, and his grand and majestic spirit rises over his blasted and withered sensations, like the tall pyramid of the desert, in which the combined influence of power and desolation and sublimity send a deep awe through the spirit. You will sometimes meet with such breathings of intense misery, as will almost make compassion pause in astonishment, and forget to weep. Then comes out mingled rage and sullen defiance against that Almighty mind, who kindled the spark within him, which he cannot quench. Now he would provoke the thunder of Omnipotence, if that thunder could blast him to annihilation. Then comes forth the lofty ardour of a soul exulting in fanatic pride at that distinction of suffering, which would dislodge an ordinary soul from its tabernacle of clay. Now he overflows with such a tenderness of feeling, with such an admiration of heaven, as would almost exhaust your emotion,--then he pours forth spite, and scorn, and bitterness, at those ties, which connect him with the weakness of humanity.

Take another instance of the operation of imagination on those, who are called fanatics, or enthusiasts. How often has it swept over the moral world with a desolation like that which follows the irresistible course of the whirlwind,--how has it concentrated the whole man to one point,--how with a firm and giant grasp it seizes and amalgamates the energies of various passion, and aiming at some object, no matter whether great or small, real or unreal, it bursts forth like the flaming ebullition of a volcano, and heating the surrounding mass of mind rolls

on it in a flood of fire and lays in ruins those institutions which the pride of wisdom has reared on the foundation of ages.

If it were not irreverent on such a subject as this, I could mention how Cowper suffered from those delusions which magnified his distress beyond the actual reality of his guilt; how every passage of 'holy writ' spoke damnation to his soul; how every event of his life was a messenger of Almighty vengeance; how he read scorn and loathing in every eye that looked on him; how even the most trifling action of his life assumed a magnitude of iniquity, which outmeasured the guilt of Satan, and rung the thunders of the last sentence in his ears.

Physical derangement affects the imagination when it becomes a source of exquisite suffering. One so affected I have seen, the victim of a causeless sorrow,—causeless, I say, for no guilty remembrance was the secret, which haunted him, no dread of calamity, which weighed him down; but a darkness deep and dreadful, had settled on his understanding; the fearful agony of his countenance bespoke an unknown something, which gnawed within him; the sound of his voice went through you like the tones of despair; his breath was like the sigh and gasp of a death-bed, just at that solemn and dread moment when the soul passes from time into eternity. The healing voice of sympathy he heard not, the distress which met him in the looks of one who felt with him, and wept with him, and suffered with him, he regarded not; or if he did, it was with a heave and swell of agonized feeling which, I know not if it had not burst his bosom asunder; but he could weep;—he did weep, and his visage resumed the sullen quiet of despondence, the gloom of utter hopelessness.

B.

MORAL ANALOGIES.

ESSAY No. XI.

WHEN a malignant disease prevails in any community, much will be said respecting it. Many reports will circulate. The rumours will excite a lively interest, both

in those who relate, and in those who hear them. Much anxiety will be felt and expressed to learn what is truth respecting the alarming subject. All ranks and ages will inquire what are the symptoms of the disease? Is it contagious? Is it generally and speedily mortal?

Reader, it is reported that a moral disease, of a most malignant and pestilential nature extensively prevails. We believe the report. 'The malady rages near us. Our own atmosphere, our own relatives, our own persons are not exempt from its influence. In its general appearances and effects

The whole head is sick, and the whole heart faint.—ISAIAH.

This language was first addressed and applied to the kingdom of Judah above twenty-five centuries ago. The base ingratitude and criminal rebellions, of a people highly favoured of the Lord, are impressively exhibited to view by the prophet. Collectively, they had become "a sinful nation,—a people laden with iniquity, a seed of evil doers, corrupt children, who had forsaken the Lord, and provoked the Holy One of Israel to anger." The smiles of indulgence and the frowns of correction at the hand of God had both been perverted by the Jews in the days of Isaiah. As a body politic, they had become corrupt throughout. From the sole of the feet even unto the head, there was no moral soundness. Every symptom indicated present pollution, rapid decay, and speedy death. The judgments of God were so near as to be described in the present tense.—"Your country is desolate. Your cities are burned with fire. Strangers devour your land in your presence."

From the descriptions given in connexion with this portion of Divine truth, it was manifestly intended to be applied to moral character and moral consequences. It will be used to direct our attention to the worst of diseases in our world, and one which prevails to a lamentable extent.

In different ages and countries, the same disease assumes different names. The one now to be considered is nearly as old as the world. Though it is impossible to determine how it was first generated, we have a definite account of its first appearance on earth, The wret

ter of that account, has called the disease in the Hebrew *Hethaut*. Other inspired writers on the same subject, called it in the Greek language *Harmartia*. Though in many cases, to prevent alarm from being excited by its prevalence, it has in English been called by milder names, its real and right name is SIN.

FIRST: Some of the symptoms of this disease will be described. It produces effects on the extreme parts. The feet refuse to walk in the paths of wisdom and holiness. Sometimes they are lame when it is proposed to bear the person to the sanctuary, to the family altar, or to the closet. Yet these same limbs can run to evil, and make haste to serve the world, the flesh, and the adversary. The hands are likewise closed and folded, when works of piety and charity are proposed, though the same hands may be opened and extended for other purposes. In the first case of this disease reported, the hand was rashly raised in rebellion against God. There is, indeed, a general inactivity of all the members, when required to yield themselves, as instruments of righteousness unto God, though they may be active servants of uncleanness and iniquity. The whole man is often swollen and bloated, to APPEAR much larger than he really is.

The symptoms which respect the members are however much less distressing than those which affect the HEAD. It is to that, inspiration first directs our attention—THE WHOLE HEAD IS SICK. There the disease rages with great violence. The vision is obscured to the most important of all objects, those of a spiritual nature. Some things, if seen at all, are viewed as at a great distance, though, in reality, they are very near; such as death, judgment and eternity. Other things, which in reality are diminutive, transitory, and unsatisfactory, seem to be great and durable, and indispensable to happiness. Though persons affected with this malady, may be swift to hear, when things seen and temporal are the subjects of discourse, yet it is not uncommon for the ears to be deaf to the most momentous truths in the universe. No moral fragrance or moral sweetness is relished. The tongue is disordered, uttering profaneness, slander, falsehood or vanity. The very breath is corrupt, whispering evil surmises.

Often there is a great pressure on the brain, of worldly cares and schemes, which sometimes, produce restlessness, and at other times lethargy, particularly in times of public and private religious worship. Not unfrequently, the person becomes exceeding flighty, and imagines himself in very different circumstances and with very different prospects before him than can be realized. There is, in general, a strong propensity for climbing dangerous heights;—the best friends are often mistaken for enemies, even when attempting to rescue from the most imminent danger. These things prove his judgment correct, who pronounced the whole head sick, and **THE WHOLE HEART FAINT**. Indeed, the **HEART** is ever the *principal seat* of this moral disease. For from within proceeds all the evil which is manifested in words and actions. The heart is deceitful above all things and desperately wicked. Where there is much tenderness in the social affections towards relatives and friends, there is often an astonishing hardness of heart, or insensibility to the perfections and government of God,—to the relations and obligations of his intelligent creatures.

In this disease many morbid and convulsive affections are preying on the heart. Among these may be enumerated pride, covetousness, envy, hatred, jealousy, malice, revenge. Several of these, in a greater or less degree, attend most cases. In some, *one* predominates, in others another.—Often there is a perverseness and obstinacy which will submit to no control. These things prove that the heart of the sons of men is full of evil and madness is in their heart while they live, and after that they go to the dead. This moral madness, though exercised towards different objects, has many symptoms in common with other mania. Its most prominent ones are, enmity against God, want of subjection to his law, and the rejection of the sober dictates of the judgment. Some, or all of the symptoms which have been described, prevailing in greater or less degrees, attended with a feverish thirst for power, wealth, honour, or pleasure,—are perceptible in this disease. One of the worst of all the concomitants is, insensibility to the danger which attends this moral indisposition. But when a cure is commenced, under the care of the Great Physician, the patient begins to learn something of the nature of his malady. The more

he is recovered, the more he knows of the past danger and misery of his circumstances. From the symptoms of this moral disease, we proceed

SECONDLY ; To consider the extent of its prevalence. This we believe to be universal. No mere man was ever exempt from its influence in this life. We are satisfied that facts which fall under our own observation, corroborate this view of the subject. Where is the individual, young or old, within the circle of our observation, that is not contaminated with this moral contagion. Does not the circumstance that all ages and ranks are liable to sufferings and death, under the government of a holy God. prove that all deserve these things? But sin is the only foundation for demerit or punishment. Do not our own feelings convince us that we are infected by it? And is there not evidence that as in water face answereth to face, so the heart of man to man?

Reasoning on the subject, we arrive at the same lamentable conclusion. Who can bring a clean thing out of an unclean? Not one. Where has there been a parent in a state of sinless perfection? And can a corrupt tree bring forth good fruit? Can a polluted fountain send forth pure streams? The very nature of the disease proves it contaminating the blood from generation to generation.

But testimony is what must eventually decide the question respecting the prevalence of any disease. We have credible testimony of the present universal prevalence of sin in all countries and among all classes. We have indisputable testimony of its universal prevalence in past ages. When Jehovah, who beholds all worlds and all ages at one glance, looked down on the children of men to see if there were any that did understand or seek after God ;—behold, all were gone out of the way, they were together become unprofitable, there was none that did good by nature, no ; NOT ONE.

The same testimony proves to us that this moral disease is contagious, infectious, and hereditary. The breath of the old serpent first communicated it in our world. From that period it has been handed down from one generation to another, and disseminated in every land, in every dwelling, and has reached each individual. But if all our families, and all our persons, are under its

influence, can we be otherwise than deeply interested in our last proposition, which will be,

THIRDLY; To inquire whether this moral disease is generally and speedily mortal? To this it must be replied, that in its mildest form, without relief from an Almighty Physician, it inevitably and presently terminates fatally. When we recollect that it more or less affects the whole man, and that it seizes on the most vital parts, we can have no question but that it must prove mortal, where its progress is not arrested. And when we consider the malignant nature of the disease, we have evidence that it will be speedily fatal. It acts with great violence, even when its progress is least observable. With a hundred generations it has produced the death of the body. It has undermined the clay tabernacle of every person now living. If it run three score years and ten before its termination, it is not the less certain to lay the body in the dust. On its first attack it proclaims to man, "Dust thou art, and unto dust shalt thou return." This sentence is speedily, and often very suddenly executed. But that death to which it exposes the soul, is infinitely the most dreadful.

Conceive of a soul infected by this moral disease, and to whom no effectual remedy has been applied, sinking under the last stages of the malady. It looks up and for the last time beholds the rays of the Sun of righteousness shining around it. It looks forward and beholds nothing but the blackness of darkness resting on the valley which it is then entering. It hears the last whispers of love, of friendship, or even of sympathy, die on the ear. Beyond this scene, no social affection will ever cheer a desponding heart; no sympathizing hand will wipe away the tear of sorrow. It tastes the last cooling drop that will ever moisten the tongue. It feels pangs commencing which will not indeed forever separate soul and body, but which *will* forever separate soul and body from all that is amiable in the universe. They will terminate in a final separation from all holy employments, or enjoyments, and from all holy beings. They will consign to that region of unutterable woe, where their worm dieth not and the fire shall never be quenched. This, and infinitely more dreadful, is that death to which sin

inevitably brings every soul who is not delivered from its influence.

Several practical reflections naturally flow from our subject.

FIRST; From the symptoms of the disease described, how manifest that it prevails all around us. Are there not those of our acquaintance who rarely enter the sanctuary, or peruse the word of God at home, and never have their feet bear them to family or private devotion,—whose hands are never raised in pious prayer, or opened to diffuse the goods of their sovereign Lord, in acts of piety and beneficence. How many are there whose vision is so affected, that they view the things of this life as all-important,—as deserving of all their time and all their solicitude, while the momentous things of a never-ending eternity are overlooked and disregarded. How many, who, though tenderly alive to every whisper which respects the gains, the honours, or the pleasures of earth, are deaf to the calls of God in his works and providences, by his word, and his ministers, and apparently deaf to all the remonstrances of conscience and to the strivings of the Holy Spirit. How many, even of those who frequent the house of God, seem to be but forgetful hearers of the word, and not doers of it. Are there not multitudes who have the poison of asps under their lips, and whose very breath pollutes the air around them with their profaneness, their obscenity, their falsehood, and deceit. Are there no hearts around us consuming away with pride and covetousness, with malevolent and sensual affections? Are there none so insane as to be hostile to the government of God, and feel enmity against his character, as revealed in the Scriptures? How much of our pitty these objects demand! But when we recal to mind another part of our subject, we learn

SECONDLY; That we are all affected by this pestilential disease; for we have proved it universally prevalent. The testimony of God is, that the whole world lieth in wickedness. Not only, therefore, are our neighbours involved in the wickedness which attends this moral pestilence, but ourselves and our families are contaminated with it. Who of us can say, we have no sin? Alas! in us, that is, in our flesh, dwelleth no good thing. The whole head is sick and the whole heart faint. This

moral disease rages in all our societies, in all our habitations, and it more or less affects all our persons. Its natural tendency is to hurry us all inevitably and speedily to the pit. Can any of us be indifferent to the prevalence of a malady so alarming? Shall we not all be aroused to contemplate the awful progress of an epidemic which has brought a hundred generations to the grave? millions and millions to the second death? Are our parents, our brothers and sisters, and even our bosom companions infected with this most terrible of all diseases? Shall we not feel for them? Shall not our tears flow and our hearts bleed on their account? Have some of us, as parents, communicated this hereditary disease to our offspring, and shall not their moral sufferings and danger awake our most tender solicitude? Have we ourselves fatal symptoms about us which no mortal skill can remove? And is it unwise or improper for us to be alarmed?

If any of us are so much affected by it as to be insensible to its nature, and fancy ourselves well, does this diminish our danger? Contemplate the havoc it has made of our race! Behold the old world and the cities of the plain depopulated by it, and innumerable multitudes made examples of its awful malignity. Recall to mind the horrible effects of this moral madness, witnessed by prophets and apostles;—effects which shrouded the heavens in mourning, and convulsed the earth in groans. With the moral telescope of Revelation, view this pestilence once entering the abodes of celestial bliss, and spreading horror and moral ruin wherever it came. Contemplate the universal tendency of this disease to produce eternal death. Think over the horrors of being forever dying but never dead:—to groan and shriek, where existence is intolerable and interminable.

FINALLY; To divest the subject of metaphor.—Man by nature and by practice is in a most deplorable condition. The whole moral powers and faculties of the head, the heart, and the hands, are affected by sin. The pollutions of his nature and the accumulated iniquity of his moral course expose him to a thousand moral sufferings in time. They unfit him for spiritual comfort or holy obedience. And they render him a fit subject to endure indignation and wrath, tribulation and anguish to all

eternity. No age, no rank, no circumstances merely earthly but what are involved in the calamity. The wheels of time are most rapidly rolling the whole race to death, to judgment, and a state of final retribution. And to complete his morally lost condition, man, if left to himself, must die,—die inevitably,—die eternally.

We, our readers, and all the friends entwined about our social affections, are involved in this sweeping condemnation of the Law, "*The soul that sinneth, it shall die.*" Let this solemn truth, ring through every corner of the land. Let it fasten on every conscience. Let it arouse all our dormant sensibilities. Let it fill every breast with a deep conviction, that by nature we are all in a guilty, wretched, and ruined state.

BIOGRAPHY OF MARTIN LUTHER.

[Continued from page 343.]

In the year 1513, Leo, X. the son of Lorenzo the magnificent, succeeded to the papacy. This prelate resembled his illustrious father in his patronage of literature, whereby he secured the praises of that class of the community, who were most likely to spread his popularity. At the same time his voluptuous indolence and extravagance were either so well concealed from public notice, or so garnished over with the specious pretence of promoting the honour of the church, as to make him pass for a respectable Pope, and consequently to increase the odium against those who should venture to oppose him. Upwards of four years of extravagance, however, had so much exhausted his coffers, as to lead him to consider what would be the most probable means of replenishing them. On this occasion he had recourse to the profitable sale of "*Indulgences*," which, as they were then modified, might be defined to be, *remissions of sins, on paying a sum of money, according to a fixed table of rates!* The expenses of carrying on a war against the Turks, and of finishing the magnificent church of St. Peter's at Rome, which had been begun by his predecessor, afforded an ostensible motive for the present sale of Indulgences. The money,

however, went to neither purpose, but was lavished in gratifying the luxury of the Pope and his friends.

Amongst the most active venders of this infamous ware was John Tetzel, a Dominican monk, a man of profligate manners, but, from a matchless impudence, and a coarse popular diction, well adapted for this employment among the lower classes. In his speeches to his superstitious hearers, it was not uncommon for him to assert, that he had saved more souls from hell by his Indulgences, than St. Peter had converted to Christianity by his preaching! — He assured the people that he had pardons for crimes, the most enormous; yea, that had any one debauched the very *Mother of our Saviour*, his Indulgences, would procure him a complete remission!

The following was the usual form of absolution written by his own hand:—"May our Lord Jesus Christ have mercy upon thee, and absolve thee by the merits of his most holy passion! And I, by his authority, that of his apostles, Peter and Paul, and of the most holy Pope, granted and committed to me in these parts, do absolve thee, first from all ecclesiastical censures in whatever manner they may have been incurred; and then from all thy sins, transgressions, and excesses, how enormous soever they may be, even from such as are reserved for the cognizance of the holy see: and, as far as the keys of the holy church extend, I remit to thee all the punishment which thou deservest in purgatory on their account; and I restore thee to the holy sacraments of the church, to the unity of the faithful, and to that innocence and purity which thou possessedst in baptism; so that when thou diest the gates of punishment shall be shut, and the gates of the paradise of delight shall be opened; and if thou shalt not die at present, this grace shall remain in full force when thou art at the point of death. In the name of the Father, and of the Son, and of the Holy Ghost!"

Such was the style in which these astonishingly impious formulas were written. At the same time the effect of Indulgences in delivering persons from the supposed torments of purgatory were represented as equally wonderful: "*the moment*," said Tetzel, "*the money tinkles in the chest, your Father's soul mounts out of purgatory.*"

Such impious proceedings were in themselves enough to arouse our Saxon reformer from a state of solitary med-

itation, to active opposition. Myconius, however, a contemporary, and friend of Luther, has informed us that a more direct reason first excited his indignation. In the year 1517, some persons who had officially acknowledged that they were guilty of serious crimes, refused to undergo the penance he proscribed, on account of their having already received remission in the shape of an Indulgence. —Struck with the evident impiety of such conduct, Luther ventured to refuse them the absolution for which they applied. The consequence was, they considered themselves aggrieved, and brought a serious complaint against him to Tetzel, who was at that time in the neighbourhood. Confident of support from his superiors, and little accustomed to contradiction, Tetzel assumed all the consequence of a plenipotentiary of the court of Rome. He threatened to subject Luther, and those who might adhere to him, to the horrors of the Inquisition, and to keep the populace in awe, and prevent Luther's opposition from being imitated, he caused a pile for burning heretics to be erected in a conspicuous situation. But all these threats were unavailing, and Luther once roused, persevered in his course with his characteristic intrepidity. At this time our Saxon reformer was only thirty-four years of age, vigorous both in mind and body, fresh from the schools, and "mighty in the Scriptures." His conduct, however, for the present was very cautious, and his mind, indeed, little aware of the radical evils of popery, or of the wonderful effects which were shortly about to arise from his exertions. At first he signified in a gentle manner from the pulpit, that the people might be better employed than in running from place to place to purchase Indulgences. He shortly afterwards requested Albert, archbishop of Mentz, to withdraw Tetzel's license, expressing his fears of the evils which might arise from the continuance, little aware that Albert was himself a sharer in the gains which arose from this impious traffic. —He sent also about the same time, certain given subjects drawn up in the form of questions, and expressed with the caution and modesty of a person, who perceived that there was something essentially wrong; but who knew not the extent of the growing mischief, or the exact nature of its cause.

Whilst affairs were in this state, the bishop of Brandenburg, who had received a letter from him on the subject,

aware of the dangerous ground on which he was advancing, and at the same time reverencing the integrity of this Saxon reformer, admonished him to proceed no farther. "You will oppose the church," he remarked, "you cannot think in what troubles you will involve yourself, you had much better be quiet." But Luther was not a man to be deterred from what he conceived his duty, by the fear of personal consequences. With deliberate steadiness he ventured to persevere; and having tried in vain to procure the concurrence of the dignitaries of the church, he published his *Thesis*, containing ninety-five propositions, in which he largely discussed the doctrines of penitence, charity, indulgences, and purgatory.

In this work Luther maintained, in opposition to the errors of the day, that from the tenor of Christ's command to repent, we ought not to view it as a salutary act of contrition, but the habitual and daily exercise of penitence. Penitence administered under the name of a sacrament by a priest, could in his opinion, have no existence; the repentance enjoined by Christ, consisting of internal sorrow, accompanied by external acts of mortification. As Indulgences were founded on the belief that the Pope could forgive sin, Luther proceeded to examine this part also of the Catholic creed. "The Holy Father" he said "was neither able nor willing to remit any punishment except that which is prescribed by the canons; or such as he himself might have imposed by virtue of his personal authority. Strictly speaking, the Pope," he added, "could in himself be the author of no remission, but merely the *declarer* of what was granted by God." Thus gradually did Luther begin to limit his notions of the extent of the power of the Pope.

He assumed, however, a more decided tone in reprobating the notion of benefiting by Indulgences, the souls of the dead. "The Holy Spirit in the Pope," he said. "always excepts in his decrees the articles of death. The punishment endured in purgatory is intended like all other punishment, for the most salutary purposes, and before any one can be relieved from it, his soul must increase in charity. To hold forth to the multitude the promise of a general pardon, must be productive of the worst of consequences. How indecent then must it be for those who are employed to sell Indulgences, to affirm to the ignorant

populace, that the soul for whom they purchase a pardon, "escapes from purgatory as soon as their money tinkles in the chest!" Let not the public be induced to prefer the purchase of Indulgences to acts of charity; for the relief of the poor is among the first Christian duties. "If the Holy Father," he added, "knew the exactions of those mercenary preachers, he would rather that the palace of St. Peter should be burnt to ashes, than built with the skin and bones of his sheep."

Such is the outline of Luther's propositions, the publication of which constituted in a manner the first act of the Reformation. They manifest evident marks of a vigorous understanding, mixed, however, with a strong bias to early impressions. He had attained what was very rare in that age, a correct view of the necessity of sincere penitence to the enjoyment of mental comfort. But in doing justice to him in this respect, as well as to his knowledge of the Scriptures and sacred history, we cannot help being struck with the extent of his faith in the doctrine of purgatory, and in the power of the pope.—His whole career, however, is an example of the slow steps by which the mind, when left to its own resources, is destined to arrive at a knowledge of the truth. Known hitherto only in a limited circle as a professor, the publication of his "Propositions," made Luther one of the most public men in the empire. The respect which he showed to the authority of the Fathers, recommended his work to the reflecting and moderate, while the discrimination evinced in his definitions of the power of the Pope was calculated to stagger, in some degree, the belief of those who had hitherto bowed to it as infallible.

In regard to that point, there was indeed considerable difference of opinion; but there was hardly room for any other feeling than admiration as to another—I mean the necessity of inward contrition and the indecency of selling a general pardon through the medium of an Indulgence.

Alarmed at the interest excited by Luther's "Propositions," Tetzels published soon after two Theses in opposition to them, in which he asserted the Pope's infallibility, and as a necessary consequence, that every thing at variance with their fundamental position must be false.

X.

[To be Continued.]

FOR THE MONITOR.

PRACTICAL SPIRITUAL MINDEDNESS.

MR. EDITOR,—

IN a retired place in the country, there lives an elderly gentleman, whom I frequently visit with much satisfaction and no less advantage. By occupation he is a farmer; a plain, unlettered man, but one who has thought much, and studied the Bible and the ways of God in his providence, vastly more than thousands who in the same situation, and with the same opportunities, neglect them both. From his heavenly conversation and judicious remarks I have derived many an instructive lesson, and have not been a little stimulated to persevere in wisdom's paths; at the same time I could wish that every youth like myself, had before him such an example of humility, and such a friend to counsel him.

One evening in autumn, when I was visiting at his house, he led me into his garden under a grape vine. The vine, with its winding branches and thick foliage dispersed over the frame which supported it, formed a delightful alcove, and seemed a place peculiarly adapted to the purposes of devotion and religious meditation. It was loaded with clusters and its branches were neatly trimmed and gracefully directed. At first I thought it was his intention, perhaps, to spend a few moments in social prayer, since the time and place seemed so inviting. In this however I was mistaken, for thus he began.—

"I am the true vine and my father is the husbandman. Now, how aptly does the vine illustrate the subject which Christ would teach in the parable. Here is the stalk, large and firmly seated in the ground; the head, the source, the life of all the branches; from this they derive all their nourishment, by this they are enabled to bring forth their fruit. Such is Christ, and thus dependant on him are all his disciples. He proceeded; "As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me." How apt again the illustration! Observe these branches; each of them green, vigorous and flourishing, each of them loaded with clusters—it is because they abide in the vine. Cut off one of them like these prunings on the ground, immediately it

withers and dies, it is fit only to be gathered and cast into the fire. Thus it is with the disciples of Christ; if they live near to him, they bring forth much fruit, but without him they can do nothing. Again, "Herein is my father glorified that ye bear much fruit." This abundance of clusters is an honour to the husbandman; it marks the care and attention with which he has prepared the ground, watered it, trained up the vine, and pruned the branches. So the disciples of Christ, if they bear much fruit, glorify their Father in heaven."

The vine illustrates another thing. You see the branches are of every size; some are large and long, and wind themselves in endless ramifications, supporting and cherishing innumerable other branches. These are the aged and experienced in Christ's Church, who, by their prayers their counsel and their example, feed his flock. Other branches, a more numerous class, are smaller and shorter; which may properly represent Christians in the prime of life; while here and there, you see a small tendrill curling its pliant substance around some neighbouring branch for support. These are the babes in Christ, who require to be fostered and treated with gentleness and the kindest affection. But all these branches so various in their size, strength, and extent, are, equally dependant on the stalk, and from it derive all they possess. Thus it is with Christ's disciples." When we returned to the house, my mind was filled with delightful contemplations; and I believe it was then if ever, I prayed that I might be united to Christ as the branch is united to the vine.

In the morning at an early hour, as soon as the devotions at the family altar were ended, having occasion to go into one of his fields for something which required his attention, he invited me to walk with him. The dew was upon the ground, and the sun as it shone serenely, scattered a thousand brilliancies on the drops that studied every blade of grass. All was cheerful; the tribes of animated nature, were seeking their food from God, and expressing their gratitude to him for his bounty; these in songs, and those in playful gambols. Having accomplished the object of the excursion, we prepared to return. He stopped a moment, and looking on the ground bade me observe the dew. "Every spire of grass" he

said "is furnished with a drop of dew; there is a blade which is tall and rank—it has a large drop of dew upon it; and the plain-reason why it has a large drop, is, that it is a large blade, and therefore requires a large share of moisture to support it during the heat of the day." Pointing to another he said, "this has a much smaller drop, but still it is proportioned to the size of the blade, it is sufficient for its wants. Look where you will, the same is true in every case; the drop of dew is exactly proportioned to the size and wants of its blade.

"Here then" he continued "I learn the economy of grace, and here I find explained those passages in the Bible which promise divine assistance, such as "My grace is sufficient for thee," "But he giveth more grace," "As thy days are so shall thy strength be;" and here also is illustrated those passages in which the influence of the Spirit is compared to dew. The large spear of grass is the Christian who has great and arduous duties to perform, and is exposed to great temptations. God gives him grace proportioned to his duties and temptations; and thus it is with all ranks and degrees of Christians; though they be as numerous and as various as the spires of grass, not one is overlooked, there is not one who has not grace sufficient for his necessities." But here, I observed, is a blade which has no drop upon it. "True" he replied "and you see the reason; it is dead, it stands erect indeed with the rest, but it is dry and lifeless, it needs no dew and therefore it has none. So the false professor; he is numbered in the Church of God, but he shares not in its blessings; he feels not the need of grace, and he has none.

After this we resumed our walk, and our course leading us through an orchard of fruit trees enlivened by the birds which we had before observed, he said, "here I spend some of my sweetest moments, and enjoy nearest communion with God. When I look on the trees which compose this grove, and contemplate the wisdom and power exhibited in every branch and leaf that grows upon them; and when I listen to these songsters and hear from each a different note, raised as it were in praise to God. I am elevated above the world, and my heart, melted at the scene, pours itself out in silent adoration and sincerest devotion."

Having finished our walk I bade him farewell. And then, thought I, for such a heavenly mind, I would give more than I would for all the riches and gaudy honours which this world can bestow. They are not worthy to be compared to the pure enjoyment of one such hour. And then I thought again, this is studying the book of nature to some good purpose. How infinitely superior to the empty gaze and contracted ideas of the merely scientific man ! I say nothing against science, it is good in its place ; only let it be made subservient to a higher object, let it be the medium through which we may look up to nature's God. I have only to add, that the scene here described was a real transaction, and is not merely the workings of fancy.

ALPHA.

FOR THE MONITOR.

AN INDIAN TALE.

It was the fourth hour of the evening. The sun had gone to rest in the great ocean. During that whole day his face had not been hidden by a single cloud. At this the Indians were surprized, for the extreme sultriness of the weather and the bird's prophetic invocation had promised, that the great Spirit was about to remember the parched corn fields of his children. The last gleamings of twilight splendour were still visible, when something dark appeared to rise above the summit of the western mountain. All was silent in the Indian village Mahony. The scream of a sleepless panther had died away on the hills. Struck by the unusual silence, or awed by some instinctive apprehension, the wild beasts were in their coverts. The trees of the forest stood upright. The topmost foliage gave not a sign of motion. Afar off, the waters of the Yalo-Busha were heard gently murmuring over a rocky bed, or gurgling down a little cataract. The storm in all its blackness was now rapidly nearing. The thunder's dread voice, and the terrific crinkling of heaven's fire made many an Indian's soul quake within him. But there was one in that village through whose bosom went emotions intense—indescribable : the gran-

dear, the solemnity of the inimitable scene calmed not her agonized spirit. Every howl of the angry tempest, —every glow of the scathed forest-tree threw a deeper gloominess on her anticipations, and told in accents of despair, that her friends—her all were in the extremity of peril. Perhaps, the power of a woman's affections, the yearnings of maternal tenderness are never felt, with such vital warmth as when a child is exposed to the fury of a tempest. Count the horrors of a drear lonesomeness ! remember the impassioned love for an *only* child, the absence of an affectionate husband ; remove every lenitive cheering the Christian's heart in the day of rebuke, and then there will be a faint picture of those bitter forebodings experienced by this Indian female. Very soon, the rain fell in such unvarying and impetuous streams, that it seemed as if desolation's finger would be left alone to mark the ravages. Convulsed and maddened by fiercely driven winds, the Yalo-Busha's current rose and widened and hastened onward with fearful velocity. Over these disturbed waters and a low prairie ground, which the swellings of the Yalo-Busha very often inundated, lay the path of the Indian and his daughter.

The little girl, a sweet youth of ten years, for twenty moons, had been an inmate of a mission family. There her playful sprightliness had not wasted its strength in roaming the woods, or watching the success of the savage's fish-line. There her beautifully coloured eyes had been directed to other objects than the tomahawk's crimson edge, or the bloody mementos of relentless warfare. On that consecrated spot, her young bosom first panted for the delights of civilized society, first reciprocated with the smile of affection, the tenderness of the white lady's instruction. Above all, she was there taught, that her soul would live, after the ray of sun-light had ceased to play in the waters of her father's land. When told of the kindness of a Saviour, penitential tears stood in her eye—silent evidence, that a child, born in the depths of Mississippi's wilds, would become a sparkling gem in the crown of imperishable glory.

After having given proofs of extraordinary mental ability, and a most winning sweetness of disposition, her father, a chief of considerable rank, arrived at the mission house, for the purpose of taking his daughter home on a

visit. She manifested much pleasure at seeing him, gave a feeling adieu to her associates and instructors, and accompanied her father towards the setting sun. The greater part of their journey was through a thickly wooded forest, pervious only to the savage.

The awful commingling of light and shade, the lonely ray ever and anon revealing the mouldered leaf or the shadowed evergreen, the pensive echo from the note of the wood-land bird, and the purling streamlet displaying on its surface the fallen beauties of a hundred different trees—all these disclose one source, whence the son of nature has drawn the wildness of his charming descriptions. Here, my Narowna, said the enraptured Indian, was the hunting ground of your fathers. Here was the nimble deer struck by the flying arrows of the red hunter. Under these shades was the bloody hatchet buried, and the smoke of the pipe of peace told the good Spirit, that his children were happy. But the sun has drowned those days in the deep ocean. Never more will these high trees carry up to the land of souls the song of triumph. The white men are driving the Indians far beyond the river of the west. My father, said Narowna, her little eyes kindling into more than mortal brightness, the star of peace is rising on our land. Oh praise the great Spirit, the white men are not all enemies of the Indians. A journey of many moons, through the woods, and over the rivers, the good missionaries are come to teach us the way of life. In their talk to us, they said that Jesus Christ a great many moons ago came down from the country of the blessed to take away the thorns and briers from the path of the warrior. He brought into this world the book of truth. In that book there is much talk about heaven—a glorious place, where all men, who have repented of their sins and believed in the Saviour, will go as soon their bodies are cold and dead. Hark! the voice of the great Father.

The thunder more and more audible, now seemed to rock the very ground. The darkness, as they emerged from the thick wood to the prairie, was scarcely less appalling, for the cloud was rolling its black front over the whole sky.

ARROWFOOT.

[To be Continued.]

ELEMENTS OF NATURAL PHILOSOPHY,

THE RAINBOW.

—————Reflected from yon eastern cloud,
 Bestriding earth, the grand ethereal bow
 Shoots up immense? and every hue unfolds,
 In fair proportion, running from the red
 To where the violet fades into the sky.
 Here, awful Newton, the dissolving clouds
 Form, fronting on the sun, thy shadowy prism;
 And, to the sage instructed eye, unfold
 The various twine of light, by thee disclosed,
 From the white, mingling maze.—THOMSON.

THE meteor called the RAINBOW is one of the most beautiful objects in nature. It never appears but when the spectator is situated between the sun and a shower.

This appearance is formed by rays of light entering the upper part of the drops of falling rain, suffering one refraction there, which throws them upon the back part of the inner surface of the drops, from whence they are reflected to the bottom of these drops, and then again they are refracted directly to the eye of the spectator. Two refractions and one reflection of the sun's rays, in falling water, will always produce the appearance of the rainbow to a spectator with his back to the sun, when the falling water is sufficiently elevated to bring the second refraction to his organs of vision.

This theory of the rainbow accounts for its appearing to recede when we advance, and advance when we recede. It keeps a position having the same angle of incidence, and therefore shifts its situation as the eye of the spectator does. This will likewise account for the bow, as being higher or lower in the atmosphere, according as the sun is lower or higher in the horizon, and the nearer the sun is to the horizon the higher the meteor will appear. But it is obvious that except the spectator be very highly elevated above the earth, it will never appear higher than half a circle. As the sun is elevated above the horizon the arc of the circle will be diminished, till it could no longer exist.

Besides, the fact that the rainbow is usually attended with an outer meteor, in which the colours are reversed in their order from the primary bow ; some remarkable bows have been observed in which several series of colours were visible, making the bow much broader than usual. We have ourselves witnessed phenomena in the atmosphere connected with the subject of refraction and reflection of the sun's rays, which we intend to notice some other time.

A phenomenon is sometimes observed in a much agitated sea which is called a marine rainbow. It is occasioned by the wind's raising water from the surface of the waves, which, as it ascends, refracts and reflects the rays of the sun. We have witnessed a similar appearance when a violent wind was blowing directly against a large cascade. And the spray from large cataracts is always attended with the appearance of a rainbow, when the sun and the spectator are in favourable circumstances.

There have sometimes been witnessed lunar bows, in which all the colours of the iris were visible, but much fainter. In childhood, we once witnessed a lunar bow uncommonly vivid in its colours. The full moon was just risen above the eastern horizon. North of west a thunder gust of uncommon blackness was discharging torrents of rain as it continued to rise. The palest lightning incessantly played on its surface, with a gloom which seemed to portend impending destruction. But the appearance of the bow in the cloud, might be recognised as the pledge of covenant faithfulness in God.

Besides, it served to direct the eye of faith to that throne which is ever surrounded with the bow of redeeming covenant love and mercy. O how delightful to hope that when these eyes shall no more see the sun, or his refracted or reflected rays, the pious soul will forever look on the rays of the Sun of righteousness, and behold covenant love in vivid colours, painted on those dark tempests which forever hang over the regions of impenitent, unpardoned guilt.

EXTRACTS ON THE UNUSUAL REFRACTION OF THE ATMOSPHERE.

ALTHOUGH the phenomena of refraction have been often observed by astronomers and navigators, yet they do not seem to have attracted particular notice till the year 1797. The unusual elevation of coasts, mountains, and ships, have been long known under the name of *looming*; and the same phenomena, when accompanied with inverted images, have been distinguished in France by the name of the *Mirage*.

In a paper printed in the *Philosophical Transactions* for 1797, Mr. Huddart describes several examples of powerful atmospherical refraction, in consequence of which objects near the horizon appeared inverted, and the horizon itself either elevated or depressed. Mr. Huddart seems to have been the first who described an inverted image beneath the real object; and he accounts for this, and other phenomena of elevation, by supposing that, in consequence of the evaporation of the water, the refractive power of the air is not greatest at the surface of the sea, but at some distance above it, increasing gradually from the surface of the sea to a line which he calls the *line of maximum density*, and thence diminishing gradually upward *ad infinitum*. He then shews, that, in passing through such a medium, the rays of light would move in curve lines, convex upwards when they passed above the line of maximum density, and convex downwards when they passed below the line of maximum density. Hence, two pencils from the object will arrive at the eye, which will produce an inverted image of the object.

In the year 1798, the Rev Dr. Vince of Cambridge made a series of interesting observations at Ramsgate on the unusual refraction of the atmosphere. He made his observations with a terrestrial telescope magnifying between thirty and forty times, when the height of the eye was about twenty-five feet above the surface of the sea: Sometimes the height of the eye was eighty feet, but no variation in the phenomena seemed to arise from this cause. On the 1st of August between four and eight o'clock, P. M. he saw the topmasts of a ship. "At the

same time, also, he discovered in the field of view, *two* complete images of the ship *in the air*, vertical to the ship itself, one being *inverted* and the other *erect*, having their hulls joined." As the ship receded from the shore, less and less of its masts became visible, and as it *descended* the images *ascended*; but as the ship did not sink below the horizon, Dr. Vince did not observe at what time and in what order the images vanished.

The alterations of the refractive power may arise partly from the variations of its density, and partly from the variations of its moisture; and the passage of the rays through the boundary of the fog may there suffer a very considerable refraction; for, from the motion of the fog, and that of the images above-mentioned, Dr. Vince had no doubt that the fog was a very considerable agent in producing the phenomena. When all the causes co-operate, we can easily perceive that they may produce the effects which he has described.

One of the most extraordinary phenomena produced by unusual refraction, was observed by Dr. Vince at Ramsgate on the 6th August, 1806, about 7h. P. M. Between Ramsgate and Dover there is a hill, over which the tops of the four turrets of Dover Castle are usually seen to a person at Ramsgate. At the time above mentioned, however, Dr. Vince, when at Ramsgate, not only saw the four turrets, but the *whole of the castle*, appearing as if it were situated on the side of the hill next to Ramsgate, and rising as much above the hill as usual, *as if it had been brought over and placed on the Ramsgate side of the hill*. This appearance continued about twenty minutes. Between Ramsgate, and the land from which the hill rises, there is about six miles of sea, and from thence to the top of the hill about the same distance, the height of the eye above the surface of the sea being about seventy feet. It is a very singular circumstance in this phenomenon, that the image of the castle was so very strong and well defined that the hill itself did not appear through the image.

In all the preceding cases of unusual refraction, the difference of density in the air has been related to a horizontal line, and consequently the different images have been situated in the same vertical line. A very curious case, however, of a lateral mirage was observed at Geneva, on

the 17th Sept. 1818, at 10 o'clock P. M. by MM. Jurine and Soret. A bark near Bellerive, at the distance of about 4000 toises, was seen approaching to Geneva by the left bank of the lake, and at the same time an image of the sails was observed above the water, which, instead of following the direction of the bark, separated from it, and appeared to approach Geneva by the right bank of the lake, the image moving from *east to west*, while the bark moved from *north to south*. When the image separated from the bark it was of the same dimensions as the bark, but it diminished as it receded from it, so as to be reduced to one-half when the phenomenon ceased. In this case of unusual refraction the plane of refraction was clearly horizontal; and consequently the two masses of air of different density must have been laterally contiguous to each other.

THE following accounts of Optical Illusions arising from atmospheric refraction are from the Journal of Capt. Scoresby in a voyage to the polar seas in 1822.

On the 7th of June, such finely marked *ice-blinks* appeared in the atmosphere, in connexion with the horizon, as to present a perfect map of all the ice and openings of water for twenty or thirty miles around.

"The reflection was so strong and definite, that I could readily determine the figure and probable extent of all the fields and floes within this limit, and could distinguish packed or open ice, by its duller and less yellow image; while every vein and lake of water, producing its marked reflection by a deep blue, or bluish-black patch, amid the ice-blinks, enabled me to ascertain where the most water lay, and the nature of the obstacles that intervened. By this means only, I discovered a large opening immediately to the north-westward of the lake we had so long navigated, with a considerable expanse in the same direction, at a greater distance, bounded by sheets of ice that appeared to be of prodigious magnitude. This induced me to examine the ice very closely in this quarter, when, in the very spot marked by the blink as being the narrowest, ice was found to be in the act of opening, so as to per-

mit our passing through towards the north-west. At the extremity of the first opening, or lake, there was a compact barrier of floes, wherein, however, after a few hours detention, we discovered a narrow dubious channel, that eventually conducted us into the expanse of water pointed out by reflection in the atmosphere."

"The strong action of the sun's rays soon produced such an unequal density in the atmosphere, that some of the most extraordinary phenomena to which this circumstance gives rise were exhibited. The land, to appearance, was suddenly brought fifteen or twenty miles nearer to us; its boldness and clearness, as seen from the deck, being superior to what its elevation and distinctness had previously been as seen from the mast-head. The ice about the horizon assumed various singular forms:—hummocks became vertical columns; floes and fields arose above the horizon, like cliffs of prismatic-formed spar—and, in many places, the ice was reflected in the atmosphere at some minutes elevation above the horizon. The ships around us, consisting of eight or nine sail, presented extraordinary characters. Their sails and masts were strangely distorted. Sometimes the courses would be depressed to almost nothing; the topsails expanded to near four times their proper height, and the topgallant-sails truncated. Occasionally a very odd spectacle occurred; an additional sail appeared above the topgallant-sail, like a royal hanging loose; and sometimes the expanded topsail, divided into two distinct sails, by the separation of all the additional height given by the refraction, which, slowly rolling upward, as it were, like the lifting of a curtain, dispersed, and became invisible, after leaving the mast-head. Above some distant ships, there was an inverted image in the air, many times larger than the object itself: this, in some instances, was at a considerable elevation above the ship; but it was found to be of a less size whenever the original and the image were not in contact. The image of one ship was distinctly seen for several minutes together, though the object to which it referred was not in sight! One ship was crowned with two images; the first an inverted one, and the second, a circumstance I never before observed, in its proper position. Altogether, the shipping, and other objects around us, presented a most amusing spectacle. They were per-

petually changing their appearance, and afforded me abundant entertainment for hours together. The most remarkable effect produced, was on the most distant objects, the interesting appearances of which not being discernible without the use of a telescope, probably escaped general observation."

"The most extraordinary effect of this state of the atmosphere, however, was the distinct inverted image of a ship in the clear sky, over the middle of the large bay or inlet before mentioned,—the ship itself being entirely beyond the horizon. Appearances of this kind I have before noticed, but the peculiarities of this were,—the perfection of the image, and the great distance of the vessel that it represented. It was so extremely well defined, that when examined with a telescope by Dollond, I could distinguish every sail, the general "rig of the ship," and its particular character; insomuch that I confidently pronounced it to be my father's ship, the *Fame*, which it afterwards proved to be;—though, on comparing notes with my father, I found that our relative position at the time gave our distance from one another very nearly thirty miles, being about seventeen miles beyond the horizon, and some leagues beyond the limit of direct vision. I was so struck by the peculiarity of the circumstance, that I mentioned it to the officer of the watch, stating my full conviction that the *Fame* was then cruising in the neighbouring inlet."

FOR THE MONITOR.

MR. EDITOR,

I Understand that the Sabbath Schools in the City of Boston are to be continued through the winter. It gratifies me much to hear this. Some selfdenial it may require on the part of the superintendents and teachers; but it is believed they will find their reward in the improvement of their pupils. The practice of suspending these schools during the season of winter is of dangerous tendency, and appears to me inexpedient and unnecessary. I speak now of Sabbath Schools generally. If they are important in summer, they are also in winter. Nothing, as I conceive, is gained by an intermission of the exercises.

The pupils return in the spring to their lessons with no new impulse ; but rather with aversion. Fond of ease and leisure, impatient of toil and restraint, the relaxation weds their young hearts to indolence, unnerves them for vigorous efforts, the benefit of which they cannot be supposed fully to perceive.—Besides, what time more suitable is there for learning scripture than the long evenings of winter. If instead of the mirth, the sports and games, the senseless chit chat and pernicious reading which too often beguile these evenings of their tediousness, a part of them should be spent in literary and historical and scientific research, and another part in studying the precious volume of divine truth which is able to save them that understand and love it ; if only a small proportion of each evening were thus employed, the acquisitions would not be inconsiderable—acquisitions which would place the youth who makes them at a laudable, perhaps unattainable eminence above his fellows. He would be able, at the return of spring, to meditate a bolder and loftier flight in the knowledge of men and things, and of the infinite God, than they could hope to attain. The habit of diligence and the love of knowledge, which would be acquired or confirmed by the discipline I propose, might be even more valuable than the acquisitions themselves.

But I need not dwell on the *importance* of continuing Sabbath Schools during the winter.

Is it not practicable ? In some places it probably is not. Meeting-houses, in which the school has usually recited, contain no stoves, and are too cold to be convenient. In many towns, however, the people have learned, what all know, that it is as agreeable to be warm on the Sabbath as on other days, and have furnished means for rendering their house of worship comfortable. In others they assemble in buildings, which are occupied and kept warm during the week, and which with trifling expense may be warmed on the Sabbath. And, indeed, it can be no very difficult thing to provide a suitable house in every place. The object is sufficiently important to demand the erection of stoves in each meeting-house, for the convenience of a school, even if nothing else could be urged in favour of such a measure.

It may perhaps be further objected, that the intermission is too short to afford time for the recitations. I can-

not think, however, that any one will seriously say this. For there occur to my mind, at this moment and almost without an effort of thought, five ways, at least, any one of which is sufficient to remove this evil. The morning exercises of public worship may commence earlier ; or the evening exercises later ; or the morning worship of the sanctuary and the public duties of the school may be shortened ; or the lessons diminished in length ; or the classes increased in number.

These suggestions, Sir, I leave at your disposal, hoping that they may, in some degree, subserve the cause to which your paper is devoted,—the interests of the rising generation. Yours &c. E. S.

FOR THE MONITOR.

THE COMPLAINT.

MR. EDITOR,

BEING a subscriber and a close reader of your truly valuable Monitor, I have been very much delighted with many of its pieces, and can truly say that I believe it to be a publication worthy indeed of both old and young.

Observing that it is open for communications : I have caught my pen for a moment accompanied with an ardent prayer, that what I shall scrawl may be of some use to a class of persons with whom I am acquainted. Having been resident in different parts of the country for several years past ; I have endeavoured to let no one subject where the welfare of the young has been concerned, pass unnoticed, and truly Mr. Editor, I have seen very great contrasts, and that too in adjoining Towns. While in some places, I have been much pleased with seeing the youth of both sexes growing up in the delightful paths of Virtue and Religion ; while I have seen them ripening for usefulness in this world and striving with the assistance of the Divine blessing for glory in another : I have, oh ! sad indeed is the reverse ! in other places, I have seen them spending the bright morning of life in folly and madness, apparently ripening for everlasting woe ; and while viewing these great contrasts I have been led to the following queries, What is the cause of such an as,

tonishing difference? Why is it that youth in many places, become blessings to their parents and to society and in others become nuisances? The result of my enquiries has been just this, or with a few exceptions, I have come to this conclusion: It is in consequence of too much relaxation in family government; It is for the want of more energy in parents when children are young. For confirmation of this, I rest on what comes under my own observation daily. As I am sincerely of the opinion that there is no place which I have ever been in, where this all important duty of parents is so much neglected as where I now reside; I will now Mr. Editor, give you a faint sketch, of the manner, in which many of the youth spend their time, and conclude with a few words of advice to parents on this subject. It is sir, almost an invariable custom here for the young by the time they have arrived to ten or twelve years of age, to begin a course of conduct which can but lead them on to worthlessness. As soon as the shadows of the evening begin to appear away they hasten from home. Home indeed has no delights, and either in multitudes engaged in the madning follies attendant on that age, or else by small parties they are patrolling the streets, not like the faithful watchman in preventing disturbance, but rather resembling the powers of darkness, they are destroying your property or disturbing your peace. not only on week-day's evenings, but also on the evenings of the holy sabbath. Youth whose stature bespeaks them men, are not ashamed to be engaged in low bred vices. Or to make short of the subject Mr. E. our streets are a complete Bedlam. You may now be ready to ask to what kind of parents do these youth belong? Why sir, they belong to the Fathers of the place. Here let me entreat all who are parents to look to it that their children are not finally lost through their neglect. By all means, my friends, endeavour to keep them at home. Let them not spend those evenings when they ought to be engaged in improving their minds by their own fireside, in travelling the streets, or in the vanities of youth like many others. And my Dear Friends, if you possess a hope of future happiness yourselves do realize, that, without it your children can never be happy. Begin then the all important work and may Joshua's God assist you in having you and your household prepared for his kingdom.

A CAREFUL OBSERVER.

GENEROSITY REWARDED.

During one of the wars in India, Major Gowdie became Tippoo's prisoner, and was confined with many other gentlemen in Bangalore, where they suffered every species of insult, hardship, and barbarity. A humane and beneficent butcher, whose business led him often to the prison, saw and felt for their sufferings, for they had been stripped of their clothes and robbed of their money before they were confined. It would have cost the butcher his ears at least, and perhaps his life, had he discovered any symptoms of pity for the prisoners before his countrymen. They were allowed only one seer of rice, and a pie or half-penny per day, for their subsistence; but the butcher contrived to relieve their necessities. Upon opening the sheeps' heads which they frequently bought of him for food, they were astonished to find pagodas in them. In passing the yard of their prison, he often gave them abusive language, and threw balls of clay or dirt at them, as if to testify his hatred or contempt; but on breaking the balls, they always found that they contained a supply of money for their relief: and this he did frequently for a long time, until the prisoners were released.

In the following war, Major Gowdie was destined to attack Bangalore; and he had not long entered the breach, when he saw and recollected his friend the butcher. He ran with eagerness to embrace him, saved him from the carnage, and led him to a place of safety. The transports of the two generous souls at their meeting gave the most pleasing sensations to all who beheld them; it softened the rage of the soldiers, and made the thirst of blood give way to the soft emotions of humanity.

AFRICAN SYMPATHY.

A poor Negro walking towards Deptford, saw by the road side an old sailor of a different complexion, with but one arm and two wooden legs. The worthy African immediately took three half-pence and a farthing, his little all, from the side-pocket of his tattered trowsers, and forced them into the sailor's hand, while he wiped the tears from his eye with the corner of his blue patched jacket, and then walked away quite happy.

FOR THE MONITOR.

THE PROFANE INTERROGATED.

Is profaneness a mark of talents? Many court this distinction, though it should be at the expense of being called wicked. But what evidence of genius does profaneness afford? Do we not find the greatest proficient in this vice among those who can elaim no pre-eminence in point of abilities? Did any one ever dream that profaneness was a proof of extensive research in the arts and sciences? Is cursing and swearing polite? If so we should visit the wharf; the stable and the grog-shop to learn politeness. Is it polite unnecessarily to trifle with the feelings of others? But this the profane do whenever they are in the company of those who reverence the name of God. Is profaneness a mark of courage? It is the courage of defiance to God. And that courage which can array itself against a command of Omnipotence given amidst the thunders of Sinai must savour equally of folly and impiety. Does profaneness give evidence of freedom from superstition? A wish to be thought free from the restraints of religion is often connected with this vice. But the same individuals who wish to avoid being thought mindful of religion through reverence for the name of God, are often afraid to see the new moon over their left shoulder, lest it should portend evil. Indeed the profane may be challenged to show in what respects, any man can be more highly *esteemed* for irreverence for God, and imprecations of damnation on men. Motives which respect *this* world, ought therefore to be sufficiently powerful to prevent profaneness.

T.

ORIGINAL POETRY.

For a young Lady about to be married and whose sister had died the week previous to the time appointed for her own marriage.

ELIZA's bridal day draws nigh :
 And yet that day may never come ;
 For, like her sister, she may die,
 And sink to an untimely tomb.

Her garments, wrought with curious art,
 To grace the anticipated scene,
 May to her mourning friends impart
 The most acute, exquisite pain.

But cease my Muse! to chant of woe;
 And strike some pleasing, livelier strings
 Far from Eliza, be the blow
 Of Death, terrific, ghastly king!

Let days, and years, their circles run;
 And to Eliza each impart,
 With every rising, setting sun,
 Joys to expand, and fill her heart!

Let her the best of partners be;
 Faithful, affectionate, and kind;
 And let her partner ever see
 In her, a calm unruffled mind.

Let all her words, and actions, prove
 Her sense correct, of right, and wrong;
 Add fuel to the flames of love;
 And make connubial bands more strong.

Within her house may Jesus dwell!
 And build, and keep his altar there!
 And may her household humbly kneel
 In constant, and in fervent prayer!

Blessings when asked, are not denied;
 When asked aright, with faith and fear;
 Nothing can hinder us but pride;
 Then let us ask, for God will hear.

Be not deceived! this life will pass
 As clouds fly swift, and pass the sun;
 Or as the dew-drops on the grass;
 Or as the rapid rivers run!

O! let us then our work begin;
 Begin to rest; and rest in God;
 Forsake the thorny paths of sin,
 And walk the straight, and narrow road. P—y.

TO CORRESPONDENTS.

AN account of a Bible Class, from an able and valued Correspondent, came too late for insertion in this Number. K. and L. and M. are received. Arrowfoot's pledge needs to be redeemed immediately.

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FOR THE MONITOR.

INDEPENDENCE OF MIND FOUNDED ON CHRISTIAN PRINCIPLES.

ALL classes of men desire independence of mind. The attainment of this object is the effort of infancy—the pursuit of childhood—the visionary dream of youth—the universal idol of middle age—and though time may retard the fast flowing blood, chill the ardour of pursuit and abate the energy of accomplishment, it can never destroy man's hope of being the ungoverned centre of a greater or less system. They are willing that others should be dependent on them, if *they* can but be independent. Such a desire is the governing principle of action among a vast majority of the human race, however much disavowed and disguised, and is only a specious name for pride. But the greatest effort of human wisdom can never convince fallen man, that pursuing perfect independence he pursues the flying shadow, and grasps at the bursting bubble. This world presents but one vast series of dependences; all are connected from the lowest to the highest degree—kings and subjects—rich and poor; the man of honour is dependant upon public opinion, and men of station upon the caprice of others. It was this proud hope of independence which drove sinning angels from heaven—our first parents from the seats of bliss; and with the same “*unreal mockery*” Satan deludes their fallen posterity. The language of the celebrated Burke is to the present point, “Men are never in a state of total independence of each other. It is not in the condition of our nature; nor is it conceivable how any man can pursue any considerable

course of action, without its having some effect upon others, or, of course, without producing some degree of responsibility for his conduct. The situations in which ~~men~~ ^{men} relatively stand, produce the rules and principles of that responsibility, and afford directions to prudence in exerting it."

Though pride and variety compose so great a part of what is called independence of mind, and those who are the most loud on this subject have the least right to claim it from personal character or situation in life, still the attentive observer may see much in the natural man, however fallen, to inspire him with sublime ideas of his original dignity and grandeur—the ruin still bears some marks of the Divinity. Without the aid of that real exaltation which is given by the Gospel, we at times see a wonderful display of a high toned independence of character, and dignity of soul. It is indeed interesting to see the human mind—the internal man, rising superior to the animal casement of matter; to observe personal liberty and mental independence triumph where they come in competition with emolument and opinion of the world; to behold man under the influence of such elevated principles, persevere unshaken in his designs though opposed by the wild fury of the populace, or the whole weight of a tyrannical power.

The subject of the historian and the theme of the poet have ever been found in describing and portraying this natural independence of man, from the lowest orders of life, up to the unreal character, which figures only in the tragedy, and of which we can exclaim—

"His nature is too noble for the world,
He would not flatter Neptune for his trident,
Or Jove for his power to thunder."

But this independence which is so currently passed upon the world—which decorates the page of History and is embellished by the flowing numbers of Poetry, when analyzed, is discovered to be nothing but a false estimate of our own merits—is pride; and when weighed in the balances of Eternal Truth, is found lighter than vanity: it has its origin in an unwarrantable regard to human opinion, and an inadequate sense of *His* esteem whose "favour is life:" it has no authority from the precepts,

and no reward from the promises of the Bible, nor of God who knew what was in man, and what was for his good. Such a temper of mind is not only opposed to the first principles of Scripture, but is at open war with conscience, and in alliance with man's greatest enemy; its subtle and baneful influence is felt and displayed in all communities, from the family circle, up to the most grand theatre of action.

Are we left then to look for *real* independence and decision of character in vain? No: but it is to be found only on holy ground, exercised upon *Christian principles*, and *guarded by Christian caution*. It is not seen in its most sublime and commanding degree among men of the world, nor yet among nominal christians, who use it as a soft name for a *proud* spirit, as they do economy for real avarice. Its highest examples perhaps are seen only where we turn our eyes to that noble army of martyrs, of whom the world was not worthy; who, arraigned for their unshaken belief in the doctrines and precepts of a despised and crucified Nazarite, before kings and rulers, made them feel the importance of human power, and tremble with the consciousness of their own guilt; who, though *they* foreknew by the Holy Ghost that "bonds and death" awaited them, witnessed a good confession, and preached repentance to a self ruined world; who by faith beholding the incorruptible crown, counted not life dear, but finished their course with joy and raised the notes of hallelujahs and hosannas to their *Saviour*, as they ascended to him in the fiery chariot of pagan or papal persecution. At such times has been shown the most refined and elevated independence of mind, when the *dungeon* and the *cleft* of the wild rock was the *Christian's* only home—when the night's deep silence was broken only by the *Christian's* groan, or his *prayer* and *hymn*—when the gibbet was his watch-tower—the *rack* his only bed, and the *Bible* his only friend. Here is none of the dross of human passion or love of ostentation; no, but faith is found acting on the express injunction and high mandate of her Lord, "Fear not them who kill the body, and after that have no more that they can do; but fear Him, who after he hath killed hath power to cast into hell." They have preferred the fear of Him, and "great is their reward in heaven."

Is this apparently a principle of such universal influence, and are not my *Readers* interested in this important question? If we are not called upon to exercise independence of mind in the *same* way in this peaceful age, whose vast machinery of benevolence, will cause its influence to be felt in its sweep down the dark vista of years, and on the destinies of the world, yet the ground is not all occupied. When we view ourselves as we *now* are, in connection with the world and all things around us, we see that on the elevated *principles* of the *true Christian* we may in the present day be guided by real independence of mind, and shew ourselves to possess a decision of character.

For if we are Christians, we are *independent of the world*. As Christ was not a native of this, but of another and a better country, subject to another Sovereign, and directed only by the laws of eternal justice; so are we "citizens of no mean city." Do envy and slander vilify? Our happiness is indestructible. Are the volumes of scoffs and contempt of a wicked world poured upon us? We feel it not;—though stoic insensibility is far from being a characteristic of our hearts, yet when malignity aims *her* darts against us *wrongfully*, for our Religion, we shall then feel that our course is on a moral high-land far above *their* throw. Are we persecuted? We can appeal to our King, as did the Roman Christian to Cæsar. Our hopes with a manly dignity carry us above this dull world: they remain unwithered by the cold chill of the grave: they enable us with calm composure to look forward to that house when the fair pillars of nature's fabric shall be encircled by a conflagration, which will consume the hopes of stubble and chaff upon which thousands build their peace. Thus the Christian is independent of the world, he knows well what estimate to put upon its treasures, and when they come in competition with an heavenly inheritance, does not doubt nor long delay its choice.

We are also independent of life,—because we live for ever: though at times death may strike his fear over us, yet we do know in whom we have believed. The tenure by which we hold the covenant which is ordered in all things and sure, though not forfeited by our fears, is still salted by our hopes. We are independent of those

complicated circumstances and possessions which so much affect, and are indeed the grand sources of happiness to others—our cheerfulness and enjoyment are not the fugitive subjects of chance. The Christian is not wanting for patriotism in the cause of liberty as it stands connected with independence of mind: the Reformers were bold champions for the liberty of conscience and freedom of action. We are unaffected by opinion—the world, being a rule to themselves have a false standard of judgment; but we, the unerring word of *God* for the direction of our conduct. Do any consider us melancholy, we draw from sources of inexhaustible joy: are we thought fools, we know the wisdom of this poor world is foolishness with *God*,—our wisdom is justified of her children. Even our enemies must feel that we are independent of them; for if on the principle of the Gospel we love them, we annihilate them. He who has *Grace* to give “a soft answer” is out of the reach of his opponent, because it is not in his power to affect him. But what most effectually secures our independence of mind, is perhaps, that we are *not dependant upon ourselves*. By grace we are saved; our strength and fortress is in the Lord of Hosts,—because Christ lives we shall live. Independence like other virtues arises solely from dependance upon *God*, and consequently an independent mind in the only possible sense, as to man.

From *real* independence, free from a *false* and *spurious* kind, which is mixed with the motives of pride and selfishness, there can be no disadvantages. Some, who pique themselves on speaking their minds, do it in such an impudent and offensive manner as to alienate the feelings of others and injure themselves, and then charge upon the principle itself the inconveniences which have another source. The advantages of that Christian independence, of which we speak, are incalculable. It dignifies every situation of life, because it rests its claims to real independence not upon the footing of place or station, but on the character of the heart and qualities of the mind. As the genuine principle supposes an interest in another world, it raises the veriest beggar to a seat with princes, even the princes of *God’s* people—the prospects of the most exalted and independent here can

be no higher. It elevates all on the scale of being, and establishes a kind of *moral equality*.

How unspeakably important is it, that *Young persons* as they enter on the diversified stage of human action, should be under the guidance and support of this real principle of an independent mind. Then would they possess in an honorable degree, those same seraphic feelings and elevated motives, which heretofore have had in them enough to give dignity and beauty to the records of past ages; which like a few Corinthian columns, stand here and there amidst the ruin and disorder of antiquity, to add a melancholy interest to their desolation. *Such* characters of Christian independence indeed, appear like bright stars as they break from the dark cloud,

“For ever singing as they shine,
The Hand that made us is Divine.”

MORAL ANALOGIES.

ESSAY No. XII.

Is there no balm in Gilead? Is there no Physician there? Why then is not the health of the daughter of my people recovered?

JEREMIAH.

In prophetic vision Jeremiah saw the evils which the Jews were bringing on themselves. He could trace these evils to the moral dispositions of their hearts. Evil hearts of unbelief had inclined them to depart from the living God; through their love of deceit, their back-sliding is represented as perpetual. When the messages of God required them to return, none repented him of his wickedness. With one accord they madly pursued the path that led to destruction. While the prophet contemplated their obduracy in rebelling against God, he was filled with the most pungent anguish—he saw death approaching the body politic to which he belonged. He knew that as Gilead afforded a Balm of sovereign effi-

easy for arresting morbid complaints and physicians were at hand to use it, so there was a remedy for the moral disease which was destroying the Jews, and there was one able to apply that remedy. He inquires therefore with emphasis, why Israel was not healed. This exclamation, in connection with what precedes and follows it, shows that Israel's dislike of the Physician, and disrelish for the remedy of his appointment, was the sole cause of their ruin. But the interrogation comes with a tenfold emphasis, when applied to sinners in Gospel lands who reject the overtures of mercy which are made to them—"Is there no Balm in Gilead? Is there no Physician there?" Why then are not sinners in a state of moral convalescence?

In the last Essay of this series, we considered the whole human race as affected by a moral disease which is infectious, hereditary and mortal. We shall now attempt some description,

I. Of the only Physician of souls;

II. Of the efficacious remedy which he can apply, and

III. Consider the true reason why so many die eternally with this moral disease, notwithstanding there is a Physician and a remedy at hand; and conclude with reflections.

First—Let our thoughts revert to our morally diseased and perishing condition, and then we shall be the better prepared, to discuss the high qualifications of the Great Physician.

1. When a disease, in itself inveterate and mortal, is preying upon man, it is all important that his physician be skillful. The unstudied pretender to the healing art, has no claims on public confidence. The judicious will ever consider knowledge and experience, united with a sound and ready judgment, as important qualifications in the physician. But the Great Physician has unlimited skill. His knowledge of moral disease is infinite. He is perfectly acquainted with every symptom of every case however complicated it may be. To the high station which he fills he was designated by the counsels of eternity, and he is deficient in no qualification belonging to it,—Infinite Wisdom being Judge. In every age of the world his skill has been proved, and in no one case which he has undertaken has it ever failed. There

are witnesses from an hundred generations who have been perfectly recovered from moral diseases by his skill. Their blind eyes he opened; their deaf ears he unstopped; their limbs which were inactive he has quickened in his service; and their tongues once dumb in his praise are now chaunting immortal anthems before the throne. He has softened hard hearts, and subdued obdurate wills. He has even raised millions to spiritual life who were once dead in trespasses and sins. In the great day, those whom he has cured will constitute a great multitude which no man can number, of all nations, kindreds, people and tongues under the whole heaven.

Vast numbers now on earth are entrusting their souls to his care, and enjoying constant and increasing benefit from his prescriptions. In a word, he is able to save to the uttermost all who apply to him, and he is as willing to save as he is able. He delighteth not in the death of the wicked, but had rather they would return to him and live. For

2. He is a kind, condescending and compassionate Physician. He sympathises with his patients, kindly listens to the recital of their sufferings and anguish, and gently wipes the tear of sorrow from their eyes. He knows all the feelings of their infirmities, tenderly watches every varying circumstance in their cases, and will not suffer them to feel an unnecessary pang. No state of the atmosphere, no unseasonable hour, nor any indisposition or reluctance on his part, will ever prevent his attendance on those who look to him for healing. The rich and the poor, the bond and the free, without distinction, may enjoy the benefits of his attendance. The multiplicity of his patients does not in the least diminish his care of each individual. He can be every where present at the same moment. There are no dangers from delay therefore but what are entirely on the part of sinners.

3. He is both a reasonable and a benevolent physician. He cures without money and without price. His whole services are gratuitous, for none can profit him as one man can profit another. He has published to a dying world, "Come unto me all ye that labour and are heavy laden, and I will give you rest." Whosoever will, let him take the waters of life freely. Look unto

me, and be ye saved all the ends of the earth. Come unto me, and your souls shall live." Though his patients feel that they owe him their lives and their all, yet they can offer him nothing in return but what was his before; for he is the sole proprietor of all they possess. In a word, he is all that we could desire him to be, and both able and willing to do for us, far more than we can ask or think. His infinite benevolence is most clearly seen in what it cost him to provide a remedy for dying souls. This could not be done at a small expense. No creature in the universe could purchase it; for we were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ. But this leads us,

Secondly—To consider the remedy for man's moral disease which the Great Physician applies. It is a sovereign balm for the wounds sin has inflicted—it is an universal specific for moral disease. The whole extent of its virtues are unknown to any but the Great Physician; but its efficacy is known by man to be such, that we may without hesitation pronounce it an infallible remedy whenever it is seasonably and rightly applied.

It has a purifying influence. It cleanses the hands from deeds of iniquity. It frees all the senses from much moral pollution. It purifies the head from error. It removes enmity against God, impenitence and inquietude from the heart. It purges the conscience from dead works, to serve the living God. It allays the feverish thirst for earthly possessions and pursuits. It delivers from an overwhelming pressure of worldly cares. It breaks the fetters of the moral maniac, and introduces him into the liberty of the Gospel.

This balm which the Great Physician uses, assuages moral anguish. Where no moral peace was before felt, but the soul was like the troubled sea when it cannot rest, this remedy brings relief. A tranquillity different in kind and greater in degree than earth knows, is by it conferred on the soul. A burdened conscience can lay down its load of sorrow and remorse at the foot of the cross, and pursue the road to heaven rejoicing. The peace of God which passeth all understanding, is able to keep the heart and mind through Jesus Christ. This can effectually console under all worldly losses and crosses. This can reconcile the mind to whatever afflict-

tions a heavenly Father pleases to send. This can soften a dying pillow.

The sovereign Remedy for a sin-sick soul, has an invigorating and strengthening influence. It strengthens the powers of moral discernment. Truth is more readily perceived, as well as more cordially embraced. New strength is obtained for pious exertions—new strength is felt to resist the remains of this disease in its effects on the thoughts, the conversation, and the conduct. The man now lives, and feels, and acts like a new creature. He is alive to things to which he was once dead. He feels such affections towards moral objects, as are the reverse of what he once had. Old things with him are passed away, and behold all things are become new. At first perhaps he is only sensible how dreadfully diseased is his whole frame: the medicine has given to him correct feeling. More and more he discovers the skill and kindness of the Physician of souls, and learns the lesson to implicitly trust his all to him; viewing him the chief among ten thousand, and altogether lovely.

For wise reasons the Great Physician gradually completes the cure, that more knowledge may be learned of the effects of this disease, and more value put on his remedy and services. At length every one to whom it is applied will be perfectly recovered, never more to relapse into it, or be contaminated with it in the least degree for ever. This infallible specific for a dying sinner, is the atoning blood and effectual intercession of the Lord Jesus Christ. Every other remedy to save a perishing soul, has failed. His blood has abundant efficacy. It was that alone which gave efficacy to ceremonial purifications of ancient times. For it is not possible that the blood of bulls and of goats should take away sins; and yet without the shedding of blood, there is no remission of sins.

Christ's blood applied by sovereign grace, delivers the soul not only from the worst consequences of sin in eternity, but from its guilt and dominion in time. His intercession gives nearness of access at the throne of grace. It relieves the anguish of a bleeding conscience, and soothes the sorrows of a sin-sick soul. Both the atonement and intercession of our merciful High Priest, communicate life and strength to the souls that rely on them;

and these invaluable blessings are so rich and free, that sinners who perish in their pollutions, will for ever be inexcusable. This leads us,

THIRDLY.—To consider the two reasons why so many sinners suffer eternal death.

Negatively, it is not that there is no balm in Gilead—no remedy which can avail; for we have seen that pardoning mercy, sanctifying grace, spiritual strength, and eternal life, are freely offered them in the Gospel. The remedy may be had on the easiest possible terms. Only to renounce all their own supposed meritorious works and righteousness, and depend on the merits and righteousness of Christ, and the remedy is at hand.

It is not because that no Physician is able or willing to perform a cure for them; for Christ is mighty to save, and he is omnipresent. His bowels of compassion yearn over sinners. He waits to be gracious to them. On God's part every obstacle to their salvation is removed. He can be just, and the justifier of those who believe in Jesus. The true reason lies in the state of the sinner's will. He will not believe himself in those moral circumstances in which the word of God represents him. He will not see his guilt, his wretchedness and ruin, as they really are. While this is the case, he neither feels his need of the Physician, nor the remedy. They that be whole (or feel themselves to be so,) do not feel their need of healing. This is the case with multitudes, under the clear light of Divine Revelation. In their estimation, either sin is too venial an evil to deserve eternal death, or God is too merciful to inflict it on any; or some supposed moral good was in them that will cancel that measure of guilt which is attached to their characters.

Or, secondly, if the Spirit of God brings conviction to the unconcerned sinner's conscience, so that he is constrained to feel that he is dying with sin, his unhumbled will dislikes the character of the Great Physician, and dislikes the Gospel remedy. To lean wholly on the mere mercy of God for salvation, and that mercy be obtained only on the account of another's righteousness, is what the proud heart cannot endure. The awakened sinner would sometimes be willing to part with all his earthly subsistence, and encounter any hardships, if he

might but purchase his salvation, while he refuses to accept it as the free gift of God through our Lord Jesus Christ. The way of God's appointment is too humiliating—any other way would please him better. He sees no form of comeliness in the Great Physician why he should seek healing at his hands. He will not commit his soul to him in well doing, as unto a faithful Creator. The whole process of recovery is disagreeable to the soul that still loves sin. He would be willing to avoid the consequences of sin, but is unwilling to be saved from it. Self is his idol, and to be required in the outset to relinquish his supreme selfishness, he cannot endure. Though he reads that it is a faithful saying and worthy of all acceptation that Jesus Christ came into the world to save sinners, his will is opposed to that kind of salvation which the Gospel offers. This is evident from facts. It is confirmed by the language of Christ, addressed to sinners when he was on earth. Ye *will* not come unto me, said the Saviour, that ye might have life. O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children as a hen gathereth her chickens, and ye would not. Here then is a solution to the prophet's inquiry, adapted to Gospel times. Is there no balm in Gilead? is there no Physician there? Why then is not the health of the daughters of my people recovered? They will not see their perishing condition, or if in a measure seen, they will not employ the Physician to apply the remedy.

Let our subject be concluded with several reflections.

1. Let Christians learn humility from the subject. Ye souls now enjoying the benefits of this moral remedy, look back to the rock whence ye were hewn, and to the hole of the pit whence ye were digged. Were you not once with many fatal symptoms about you? Were you not once insensible to the inveterate nature of your moral malady? Did not you once dislike the Great Physician, and his merciful prescriptions? Who made you to differ from those of your respective ages who have died in their sins? Had you been left to the natural course of sin, and the natural inclination of your hearts, would not you have perished also?

Let your hearts then humbly and gratefully respond to

the language of the Apostle—"For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness, which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life." Feel then your obligations to trust implicitly in the Great Physician to complete your cure, and cheerfully conform to every prescription which he has given for your benefit. Feel your obligations to Christ as your Creator, Preserver, and Merciful Physician, and directing yourselves wholly and for ever to his service.

2. How base the ingratitude of sinners towards Jehovah! The Father beheld man by sin cast out into the open field, and perishing in his pollutions, and gave his Son to be the Saviour of lost sinners. The Eternal Son assumed human nature, and shed his blood on the cross to provide a ransom for souls. The atonement being made, and the gift of the Holy Spirit's renewing influences being purchased, salvation is now freely offered wherever the Gospel comes. Dying sinners are invited and intreated to look to Christ, and live. How base their conduct who still reject these overtures of mercy! But does not this base ingratitude reign in the heart of every Reader of this who has not by faith received the Lord Jesus Christ, and looked to him for pardoning mercy and salvation from sin? How must such treatment of the dying Lamb appear to that heavenly host who are constantly worshipping him. The Great Physician has followed you from year to year, beseeching you to accept his gracious services and apply the efficacious remedy, but you would not. Blush ye sinners. Hide your face for shame, that he has been thus basely treated.

3. How astonishing the folly of perishing sinners in rejecting the only way of moral healing. What would you think of the man, sinking under the most malignant disease, who should persist in discrediting his danger,

and through dislike to an able and kind physician, and diarelish for the taste of the remedy he prescribes in similar cases, would resist all overtures, on his part, to save him from death? But more astonishing is the folly of perishing sinners. Will you not see it and feel it this day. You know that there is salvation in no other name given under heaven among men, but in the name of Jesus. Your consciences and understandings unite this testimony, that you are perishing without him. Why then will you not immediately yield your souls to his Almighty arm. Is there no Reader anxiously inquiring "What shall I do to be saved?" We reply, humbly receive the Lord Jesus Christ in all his offices, and trust his favour, his mercy, and his faithfulness; yielding your souls to the influences of his Spirit, and your lives to the precepts of his Gospel, and salvation is yours. But let sinners all realize, that there is not a moment to be lost. Now is the accepted time; Behold! now is the day of salvation.

Reader! are our dear friends under the dreadful malady of sin? And have we evidence that their moral healing is commenced? If not, shall we not earnestly beseech the Great Physician to commence it, and beseech them not to reject his condescension and grace.

SELECT BIOGRAPHICAL SKETCHES.

TYNDALE THE MARTYR.

In the fire which destroyed the Monitor Office in November last, the only copy of an English Periodical Work known to be in the country, from which we were extracting the life of MARTIN LUTHER, was burnt. For this reason we must discontinue that for the present, and substitute in this Number the life of TYNDALE, the Martyr for disseminating the knowledge of the Scriptures. A different reason, but one for which we are exculpated from fault, will prevent the continuance of the Indian Tale in this Number.

THIS illustrious reformer was born at Hant's Court in Nibby, in the county of Gloucester, some time before the year 1500. His family, which settled in that neigh-

bourhood, during the troubles of York and Lancaster, was a branch of the ancient and knightly house of Tyndale, formerly peers of the realm, and barons of Langley Castle in South Tyndale in Northumberland. Our author was entered, almost in his infancy, at Magdalene Hall in Oxford, where he made a rapid progress in the different branches of literature, especially addicting himself to those pursuits which were more immediately connected with the study of the Holy Scriptures; and having early embraced the principles of the reformation, then newly revived in Europe, he expounded select passages of divinity to his companions at college, where the superiority of his talents, with the unblemished integrity of his life and character, greatly promoted the interests of religion.

Having taken his degree, he left this university, and removed to Cambridge; and having there completed his education, he engaged himself as tutor in the family of Sir J. Walsh of Lodbury. This gentleman being in habits of intimacy with the neighbouring dignitaries of the Church, they received occasional invitations to his table, where the conversation naturally turned on the various important questions which at that period engrossed the attention of the European literati. In the course of these discussions, Tyndale advanced opinions powerfully militating against the existing errors, and these opinions he was always ready to justify, by an appeal to Scripture. Conversation of this nature, frequently repeated, roused the jealousy of the clergy, and being unable to refute his arguments, they had recourse to the usual invectives of party virulence. In fine, such were the cabals and prejudices excited against him, that his situation was rendered extremely irksome, and his personal safety materially endangered. Influenced by these circumstances, and anticipating, perhaps, a more extensive sphere of usefulness, he determined to quit the country and repair to London.

On his arrival in the metropolis, he employed his time, as he had done occasionally while in Gloucestershire, in preaching the doctrines of the reformation. Actuated by a laudable zeal for Christianity, and desirous of extending its advantages to his fellow countrymen, he formed the plan of translating the Scriptures into En-

glish; wisely concluding, that an appeal, grounded on that most sacred of all authorities, to the understanding and consciences of mankind, would prove the most effectual means of destroying the fatal influence of the Romish superstition. Numerous difficulties attending the prosecution of this design in England, he determined to fix his residence for a time on the Continent, and accordingly, with the advice and concurrence of his friends, he set out for Germany. He first went into Saxony, where he had several conferences with Luther, and then returning to the Netherlands, he resided chiefly at Antwerp, in the house of one Thomas Poyntz, an Englishman. Here he entered upon the execution of his great undertaking, the translation of the New Testament into English, which was first printed at Antwerp, about the year 1527; he next began with the Old, and finished the Pentateuch, prefixing discourses to each book, as he had done to those of his former work.

During his abode at Antwerp, he composed several other works, which being published, and afterwards sent over to England, proved of singular use in paving the way for the overthrow of popery in that kingdom. Among these were the following, viz. The Obedience of a Christian Man; the Wicked Mammon; A Pathway to the Holy Scriptures; the Practice of Prelates; together with expositions of particular passages of Scripture, and answers to Sir Thomas More, and other writers who defended the established errors. A treatise which he drew up on the Sacrament, and against the Mass, he forbore to publish; thinking the times not yet ripe for so direct an attack on the prevailing idolatry.

In the mean time Bishop Tonsall passing through Antwerp, thought he could render no better service to the Catholic faith, than by procuring the destruction of Tyndale's Testament. An agent was accordingly engaged, who furnished the prelate with considerable numbers. But this bigoted proceeding on the part of Tonsall, however differently intended, proved instrumental, in the hand of Providence, for the advancement of the reformed religion. Tyndale had for some time regretted the insufficiency of his finances to permit his correction of the errors generally attendant on a first edition, and he immediately employed, in printing a

second, the resources which he had procured by the unexpected sale of the first. Vast numbers of these amended copies were now poured into the English dominions, where they were read with avidity by all ranks of people, and rapidly disseminated the principles of the reformation. Alarmed at these effects, the clergy had recourse to their usual artifices, and under the auspices of Sir Thomas More, obtained an edict prohibiting the circulation or perusal of the Scriptures, and some copies were even openly burnt in London. This proceeding gave universal umbrage; for independent of the indecency of the measure, it clearly developed the interested maxims which guided the policy of the Church of Rome.

When Tyndale had finished his translation of the Pentateuch, he took his passage (in 1529) to Hamburgh, with the intention of having it printed there. But being shipwrecked on the coast of Holland, he lost all his books and manuscripts, and was consequently reduced to the necessity of beginning anew his laborious task. He did not allow himself to be discouraged by his loss; but proceeded to Hamburgh, where he met with Coverdale, who assisted him in accomplishing a second translation of the Books of Moses. During the time they were employed in this work, they were hospitably entertained by *Margaret Van Emerson*, a religious widow, whose name deserves to be had in remembrance.

With the exception of this interval, Tyndale remained in Flanders, incessantly occupied, both by his writings and conversation, in promoting the great truths of the reformed religion. His old enemies, the English clergy, felt the consequences of his exertions: they dreaded his integrity and abilities, and dissatisfied with the effect of their attempts to counteract him in England, directed their thoughts to the best means of putting an entire stop to his future labours. For this purpose, having secured the interest of Henry and his council, one *Henry Phillips* was handsomely provided, and sent over to the Continent, where he established himself at Antwerp, and conducting his plans with great address, at length insinuated himself into the unsuspecting confidence of Tyndale, and under the mask of friendship betrayed him into the hands of his enemies. The contrivances of

Phillips were attended with circumstances of great perfidy; and the whole proceeding, both in its design and execution, did justice to the cause for which it was undertaken. After his arrest, he was conveyed to the castle of Fitford, eighteen miles from Antwerp, his papers were all seized, and measures were adopted by the Papists for obtaining his condemnation as a heretic.

Nor were the friends of our Reformer, in this unexpected emergency, negligent of exertions for his enlargement. His catastrophe had interested all the patrons of the protestant cause in England, particularly the Lord Cromwell; the English merchants at Antwerp also employed all their influence in his favour; and Poyntz, who bore him an affectionate and sincere attachment, was the bearer of reiterated remonstrances to the court of Brussels. The Catholic interest, however, through their agent Philips, followed up their advantage with so much promptitude and address, that every application in Tyndale's behalf proved abortive; and he was at length, after a long examination by the Emperor's council at Augsburgh, condemned to die. He was first strangled by the hands of the common hangman, and afterwards burned, near Fitford castle, in 1536. While the executioner was tying him to the stake, he exclaimed, with a fervent and loud voice, "Lord, open the King of England's eyes!" During his long imprisonment at Fitford, the power of his doctrine, and the purity of his life, are said to have converted the governor and his daughter, and part of his household, to the Protestant faith. Even the officers who conducted his arrest and prosecution, did not withhold the tribute due to his extraordinary piety and endowments; and the Emperor's Attorney General in particular, made this honourable acknowledgment respecting him, that he was, "*Homo doctus, pius, et bonus.*"

Thus fell this distinguished reformer and martyr, after a life eminently signalized by a variety of labours and sufferings in his Redeemer's service. He was powerfully animated by two of the noblest principles that can influence the human heart: a warm attachment to the service of Christ, and an anxious solicitude for the eternal welfare of his countrymen. His learning was extensive and critical, while his conduct proves him to

have been endowed in a remarkable degree with the various graces of the Christian character. In a word, he seems to have amply merited the simple, but comprehensive title of "The Apostle of the English."

In contemplating the distinguished characters that have adorned the annals of the reformation, several considerations present themselves. Execrated and persecuted by one party; and their exertions, in many instances, but inadequately appreciated by the other; these illustrious worthies trod the path of glory which their great exemplar had sanctified, under the most afflicting privations of social comfort, and in the face of persecution and death. Let us revere the genius of a religion which prompted and enabled the sacrifice, and while we afford them the tribute of our admiration and gratitude, let us not forget the benefits we may individually derive from the adoption of the exalted principles upon which they acted.

No. I.

EXERCISES OF A BIBLE CLASS.

The following schedule of the recitations and familiar lecturing at the first meeting of a BIBLE CLASS which uses the Reference Testament, we give in all the elegant simplicity in which it was communicated by our highly valued Correspondent.

BEING assembled for the purpose of receiving instruction from the Scriptures, and needing the enlightening and sanctifying influences of the Holy Spirit, let us unite in prayer.

QUESTION 1. What does the word Bible, mean? It means the book: is used by way of distinction, and on this account, is the title of the Book of God.

2. How is the Bible divided? Into the Old Testament, and the New.

3. What does the word Testament mean? It means a covenant.

4. Why is the Bible called the Testament? Because it contains the covenant of God for the salvation of his people.

5. Why is one part called the *Old Testament*, and the other the *New*? Because one part was given first, and reveals God's covenant more obscurely: the other was given last, and reveals it with greater clearness.

6. How is the Old Testament divided? Into thirty-nine books; called Genesis, Exodus, Leviticus, Numbers, Deuteronomy, &c.

7. How did Christ speak of the Old Testament, as divided? Into the Law, the Psalms, and the Prophets.

8. What are the first five books of the Old Testament sometimes called? The Pentateuch.

9. By whom were they written? Moses.

10. At what time did Moses live? About 1500 years before Christ.

11. How long before Christ was the creation of the world? About 4000 years.

12. How long before Christ was the closing of the Old Testament? About 400 years.

13. How is the New Testament divided? Into 27 books; called Matthew, Mark, Luke and John, &c.

14. What are the first four books sometimes called? The Gospels.

15. What does the word Gospel, mean? Glad tidings.

16. What is meant by the *authenticity* of the Bible? That it was written by the persons whose names it bears.

17. What is meant by the *genuineness* of the Bible? That it is a true History:—a statement of facts.

18. What is meant by the *inspiration* of the Bible? That the Holy Ghost directed the writers what to write, and how to write it; in order that the Bible, as a rule of faith and practice, might be *perfect*. The Holy Ghost was the Director, and men were the instruments of committing it to writing—of course the Author of this book is God. On this account, it is called—"The word of God."

19. What are some of the evidences that the Bible is inspired?

I. *The united conviction of good men.*

II. *The agreement of the writers of the Bible.*

III. *The miracles it contains.*

IV. *The prophecies which it records.*

V. *The effects which it has produced.*

VI. *The effects which it would produce if it was universally and perfectly obeyed*

VII. *The testimony of the Holy Ghost : and*

VIII. *The witness in themselves which those possess who believe and obey it.*

20. What is the testimony of the Holy Ghost on this subject? "All Scripture is given by inspiration of God."

21. How should the Bible be read? With attention, humility, prayer, and obedience.

Why are these needful? Without attention, humility, and prayer, a person will not *understand* the Bible; without faith, he will not *believe* it; and without obedience, he will not be *benefited* by it.

With these truths impressed upon your hearts, turn to the first chapter of Matthew.

22. Who was the writer of this book? Matthew.

23. What was his occupation before he became a disciple of Christ? He was a publican; that is, a tax gatherer.

24. What account does he give of his being called by Christ, and where is it found? "As Jesus passed by, he saw a man named Matthew, sitting at the receipt of custom, and he said unto him, follow me: and he arose, and followed him." Mat. ix. 9.

25. What is meant in this verse by custom and receipt? Custom, means the taxes which were paid; and receipt, the place where Matthew received them.

26. What is the first verse of his gospel? The book of the generation of Jesus Christ, the son of David, the son of Abraham.

27. Why is he called the son of David, the son of Abraham? Because he descended from them according to the flesh.

28. Who was Christ before he took upon him human nature, according to the account given of him by the Apostle John, at the beginning of his Gospel? "He was God. All things were made by him, and without him was not any thing made that was made."

29. What is the use of the genealogy here given. It proves the fulfilment of those prophecies which foretold that Christ should spring, according to the flesh, from

the seed of Abraham, the tribe of Judah, and family of David.

30. Why does this genealogy differ from that which is given by Luke? Because one is the genealogy of Joseph, and the other of Mary.

31. How many generations is it said, in the 17th verse, there were from Abraham to Christ? Forty two.

32. What trait of character is exhibited in the 19th verse? A sacred regard to duty, and a deep concern for another's welfare.

33. What fact is related in the 20th verse? The appearance of an angel to Joseph in a dream, for the purpose of removing his doubts and fears.

34. What facts are foretold in the 21st verse? The birth of the Messiah, and that his name should be called Jesus.

35. For what reason was this name given him? Because he shall save his people from their sins.

36. Why was the birth of Christ as here related? That the prophecies might be fulfilled; particularly that in Isaiah vii. 14. "Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel."

37. What is the meaning of Immanuel? God with us.

INSTRUCTIONS FROM THE FIRST CHAPTER.

1. What are we to learn from the fact that the Holy Ghost says by Matthew, that Jesus Christ was the son of David; and by John, that he was God? That he possessed two natures, and was both God and man.

2. Is this truth taught in other parts of the Bible? It is. "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." "A virgin shall conceive and bear a son, and they shall call his name Immanuel." "Who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." "God was manifest in the flesh." "Of whom,

concerning the flesh, Christ came ; who is over all, God blessed for ever."

2. What are we to learn from the fact that the two natures of the Saviour are so clearly revealed at the very beginning of the gospels ? That it is a fact of great importance ; and one in which sinners are deeply concerned : that the manifestation of God in the flesh, lies at the foundation of the glad tidings contained in the gospels.

3. What are we to learn with regard to sin, from the fact that God was manifest in the flesh, to open a way for its pardon ? That it is a great evil.

4. What are we to learn with regard to sinners ? That they are lost.

5. What are we to learn with regard to the soul ? That it is exceedingly precious.

6. What are we to learn from the fact that his name was called Jesus, and the reason which the Holy Ghost has given for it ? That his salvation always implies deliverance from sin.

7. What then are we to conclude concerning those persons who continue to live in the allowed habitual practice of known sin, or in the allowed and habitual neglect of known duty ? That they are not interested in Christ, and not partakers of his salvation : that their hopes, if they have any, will perish, at the giving up of the ghost.

8. What is the scriptural evidence of a *good* hope ? Its purifying the soul, and leading persons to make it their grand object, from love to God, to obey *all* his known commands.

My beloved pupils, have *you* such a hope ? Is there no known sin, secret or open, which you knowingly and habitually practise ? Is there no known duty, which you habitually neglect ? Examine yourselves : seek for the teaching and guidance of the Holy Ghost, and may the Lord enlighten your understandings, and shed abroad richly of his love into all your hearts, through Jesus Christ, to whom be glory for ever, and ever. AMEN.

P. S. Upon any of the above answers, the Teacher enlarges and comments at pleasure. Many of the answers will suggest other questions, which may be an-

swered, explained, illustrated, or applied; and the exercise is closed with prayer.

PHILOSOPHICAL EXTRACTS.

Is the Ether beyond our Atmosphere a mere Vacuity?

No; by no means: for there is not one minute spot in all the solar system, where the pupil of an eye might not be placed, and see a hemisphere of stars. Suppose the visible stars to be no more in number than the ancients counted them, viz. a thousand and twenty-six, or, for the sake of a round number, one thousand only; yet the other stars visible to the naked eye, together with those which are visible by a telescope, would amount at least to many thousands more. Suppose between the least of these telescopical stars, and the visible stars of the first magnitude, the apparent difference be no greater than that of one to a hundred: suppose again, that from the least of these stars but one single ray came to one eye, then from the biggest star there must proceed a hundred rays: this would multiply the rays of all the stars in a hemisphere, which came to each eye with sensible notice, by the assistance of a telescope, at least to a hundred thousand, without standing to make a nice computation. What millions of millions of star-beams then must be for ever passing through the ethereal space, to be able to meet every eye placed in any part of this vast sphere of our world, if there be not a spot upon it so big as the pupil of an eye, but must admit of so many thousand beams! What infinite rencounters and decussions, meetings and crossings, through all the parts of our solar system!

Next, let us suppose each of these pupils were turned inward toward the sun: each will meet with a far greater number of beams of light from the sun, in such a proportion as the full blaze of day is superior to the glimmering light of the star-beams. The vast addition of rays from the sun does almost infinitely increase the

reneounters and decussions: sun-beams and star-beams, ever meeting in innumerable myriads throughout the ether of our solar world: since we have allowed that there is not a spot in it whence a hemisphere of stars might not be seen by night, and whence also we may not see a hemisphere of blazing day-light.

Let it be remembered also, that these motions of the particles of light, both from the sun and stars, are and have been incessant ever since the creation, both by night and day: for our night and day are only distinguished by the little globe of our earth turning its different sides toward the sun, which is an inconsiderable thing in the vast solar world, or planetary system. The reason why we do not discern the stars by day, being only the superior quantity and force of the sun-beams striking the eye, whereas the star-beams strike also constantly, but so feebly as not to be noticed: and the reason why we do not see the sun by night, being the interposition of the earth, and the sun-beams that go beside the earth, fly from our eyes, and not toward them: but the same quantity of sun and star-beams are perpetually flowing through the ether in every minute part of it, except only those few places where the planets or their satellites intercept them, and stop their motion.

Now the corollaries that may be drawn from these suppositions are,

1. That since light is a body, which has been sufficiently proved by its reflections and refractions, the ether is not so void a space as perhaps some have been ready to imagine, since there is not a minute spot in it, wherein there are not many thousand bodies always moving with prodigious swiftness all manner of ways. And it may be inquired whether the planets, moving through such a fluid, would not, by degrees, be retarded in their courses; but the next corollary perhaps may answer it.

2. How amazing must be the subtlety and smallness of the rays, which have been shooting from the sun and stars for almost six thousand years, and yet no sensible addition is made to the bulk of our globe, where they seem to be all lost, nor any sensible diminution of the sun or stars whence they all proceed? And if these corpuscles which compose this wondrous thing called light, are so inconceivably small, and the body be so rare,

perhaps the planets may pass through it without being sensibly retarded.

8. What a surprising work of God is vision, that notwithstanding all these infinite meetings and crossings of star-beams and sun-beams night and day, through all our solar world, there should be such a regular conveyance of light to every eye, as to discern each star so distinctly by night, as well as all other objects on earth by day? And this difficulty and wonder will be greatly increased by considering the innumerable double, triple, and ten-fold reflections and refractions of sun-beams, or daylight, near our earth, and among the various bodies on the surface of it. Let ten thousand men stand round a large elevated amphitheatre; in the middle of it, on a black plain, let ten thousand white round plates be placed, of two inches diameter, and at two inches distance; every eye must receive many rays of light reflected from every plate, in order to perceive its shape and colour; now, if there were but one ray of light came from each plate, here would be ten thousand rays falling on every single eye, which would make twenty thousand times ten thousand; that is, two hundred millions of rays crossing each other in direct lines, in order to make every plate visible to every man. But if we suppose that each plate reflected one hundred rays, which is no unreasonable supposition, this would rise to twenty thousand millions. What an amazing thing is the distinct vision of the shape and colour of each plate by every eye, notwithstanding these confused crossings of rays! What an astonishing composition is the eye in all the coats and all the humours of it, to convey those ten thousand white images, or those millions of rays so distinct to the retina, and to impress or paint them all there! And what further amazement attends us, if we follow the image on the retina, conveying itself by the optic nerves into the common sensory without confusion? Can a rational being survey this scene, and say there is no God? Can a mind think on this stupendous bodily organ, the eye, and not adore the wisdom that contrived it?

FOR THE MONITOR.

MR. EDITOR,

I am highly pleased in perusing your publication, and find that it contains much useful and instructive matter. The youth, for whom it is designed, have long needed something of this kind. The consideration, that it comes monthly from the press, imparts a more lively interest to its readers, than they feel in reading works, that have been published years ago. The instruction, which it affords, will abundantly recompense for the trouble and expense necessary to obtain it.

With your permission, Sir, I would suggest one slight amendment respecting the mode of distinguishing original communications from pieces that are selected. I perceive in one of the Numbers, it is mentioned, that all those are original communications, that are not otherwise distinguished. Some pieces have the usual mark prefixed to them, that they are original; others have no mark at all. Were the mark, that is customarily prefixed to original communications in other publications, used invariably to denote such communications in the Monitor, it would gratify at least some of your readers. In fine, the proposed amendment is, that each original piece, unless such as are composed by the Editor, should be prefaced with 'FOR THE MONITOR.'

RETORT COURTEOUS.

At a public table where green corn was served, several guests unpolitely placed all their cobs near the plate of a Clergyman who was dining with them. At length one of them remarked, Reverend sir, the workman seems to be known by his chips. Yes Gentlemen, said the other; and certain animals eat cobs and all.

CASIMIRI EPIGRAMMA.

In Sanctum Ardalionem, qui ex Mimo Christianus, factus Martyrium passus est.

ARDALIO sacros deridet carmine ritus,
Festaque non æqua voce theatra quatit,

Audiit Omnipotens ; ' Non est opus, inquit, hiulco
 ' Fulmine ; tam facilem, gratia, vince virum.'
 Deserit illa polos, et deserit iste theatrum,
 Et tereti sacrum volvitur in ense caput.
 ' Sic, sic, inquit, abit nostræ comœdia vitæ ;
 ' Terra vale, cœlum plaude, tyranne feri.'

ENGLISHED BY DR. WATTS.

*On Saint Ardalion, who from a Stage-player became a Christian,
 and suffered Martyrdom.*

ARDALIO jeers, and in his comic strains
 The mysteries of our bleeding God profanes,
 While his loud laughter shakes the painted scenes.
 Heaven heard, and straight around the smoking throne
 The kindling lightning in thick flashes shone,
 And vengeful thunder murmur'd to be gone.
 Mercy stood near, and with a smiling brow
 Calm'd the loud thunder ; ' There's no need of you ;
 ' Grace shall descend, and the weak man subdue.'
 Grace leaves the skies, and he the stage forsakes,
 He bows his head down to the martyring axe,
 And as he bows, this gentle farewell speaks ;
 ' So goes the comedy of life away ;
 ' Vain earth, adieu ; heaven will applaud to-day ;
 ' Strike, courteous tyrant, and conclude the play.'

TO CORRESPONDENTS.

- We regret the necessity of discontinuing the Indian Tale in this number. This must be our apology, that the second piece has never reached us—the third and concluding one has come to hand ; and as soon as Arrowfoot supplies the chasm between that and the first, we shall resume the Tale.

N. C. :—F***** :—H :—Sylvanus :—H. S :—Gordon :—R :—
 Y :—Hur :—A. T**** :—T. P. J. : and *. W * : are received.
 Some of these signatures have several pieces over them. In answer to a respectful letter from "An Enquirer," we must say that being about to journey ; the matter for the November Number was prepared, before the pieces to which he alludes were received. By the burning of the Monitor Office, the December number has been much delayed : we could not therefore acknowledge their reception sooner. Sometimes, likewise, pieces have been unintentionally overlooked, when making out our notices to Correspondents. Respecting the insertion of communications, Editors have occasion to regard the time of their reception—the nature of their subjects—their seasonableness ; and in some instances, the standing in the Church of their contributors, when this is eminent. If the self denial and patience of correspondents to periodical works were never taxed, their circumstances would be peculiar indeed.

JB

